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# Anglican Theological Review



EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

In Collaboration with Representative Scholars  
throughout the Church

Founded MCMXVIII by SAMUEL A. B. MERCER

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EDITED BY THE VERY REV. FREDERICK CLIFTON GRANT, D.D., Dean of Bexley Hall, Kenyon College, Gambier, Ohio, and the REV. BURTON SCOTT EASTON, D.D., Professor of New Testament Interpretation and Literature, General Theological Seminary, New York City

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## MR. HERFORD ON THE PHARISEES

By BURTON SCOTT EASTON, General Theological Seminary

It is not too much to say that the publication in 1912 of Mr. Herford's *Pharisaism* opened a new era in the non-Jewish study of the Jewish sources. Abundant protest had been raised by Jews against the traditional Christian portrait of the Pharisee, but these went largely unread and almost entirely disregarded as products of theological picque.<sup>1</sup> And hence the significance of Mr. Herford's work; as his antecedents debarred him from being taken as an apologist, he made historians of the New Testament period see the necessity of a fresh study of the evidence and a greater restraint in presenting the results of their investigations, with the result that there has already appeared a marked readjustment in statement.

In Mr. Herford's opinion, however, this readjustment has not proceeded rapidly enough and his present book<sup>2</sup> is designed to hasten the change. It is, he says in his preface, no mere second edition of the earlier work but a wholly new study on the same subject. Where it differs most markedly is in the determination to trust none but Rabbinical sources; the evidence of the New

<sup>1</sup> Many of them were, indeed, little more than that; the work of even such a scholar as Juster is hopelessly distorted whenever he has occasion to mention Christianity.

<sup>2</sup> *The Pharisees*. By R. Travers Herford. New York, etc.: Macmillan, 1924.

Testament and even of Josephus is biassed and to be employed only with extreme caution. And his account of the rise of the Pharisees has been entirely rewritten. He now follows the lines of Professor J. Z. Lauterbach's essay, "Sadducees and Pharisees," in the Kohler *Festschrift* (1913). After the Maccabean wars the distinction between Chasids and Hellenizers disappeared, for none of the leading spirits of the nation was now inclined to shade Levitical purity; "all were now upholders of Torah" (p. 28). The new question was, Is the written word of the Pentateuch sufficient,—or should it be extended indefinitely by means of oral tradition? The rulers, who had to work for the political interests of the people, were naturally not anxious to be hampered by more commandments than were inevitable. And they held that supplementary instruction, where necessary, should be given by the priests in accord with Deut. 17:9-11,—but as strictly human precepts or *Gezeroth* (p. 61). This was the Sadducean position.

The opposing party, who were free from political entanglements, saw the danger of this. If Torah could not be expanded to cover new cases, it would gradually become obsolete. If fresh instances were to be governed by *Gezeroth*, then the life of the people in time would be chiefly ruled by merely human precepts. And this was an intolerable thought, for *all* religious duty should have the sanction of Torah. Consequently approved customary practices must be held to have divine sanction, to be "unwritten Torah." And the priests had no monopoly of determining what Torah was, for the Law was God's gift to all Israel; any competent student could speak with as much authority as a priest. In other words, this group represented the progressive and lay element, in contrast to the conservative and priestly. When such views appeared is a problem, which Mr. Herford feels cannot be solved more precisely than with a general reference to the period between Ezra and Hyrcanus.

But it was under Hyrcanus (B.C. 135-105) that the antithesis became explicit, in the form of a dispute about tithing. Then the adherents of the newer theory formed themselves into

a voluntary association, pledged to separate tithes in accordance with Torah (p. 31); in so doing they perhaps followed the model of an earlier but much smaller band. The members of this association were the Pharisees, although the title originally designated only those who belonged to the lowest grade, of which there were four in all. And, of course, the requirement that the Pharisee tithe correctly was only one regulation among many others.

Between this new "order" and the Sadducees there was at first no sudden divergence, and for a while the Pharisees obtained a predominant political influence. Matters came to a breach around B.C. 110 in the well-known incident related by Josephus (*Ant.* XIII, x, 5-6); Mr. Herford supplements Josephus' story with a Talmudic parallel (*b. Kidd*, 66a), which he considers more reliable. From this point on the facts are fairly clear and Mr. Herford has little to tell that is novel, but he thinks that the Essenes represented one logical development of Pharisaism and that individual Pharisees may have been indebted to Essene teaching; with the Zealots on the other hand the Pharisees had almost nothing in common. And the survey is concluded with the Pharisaic triumph of A.D. 70.

The third chapter has been summarized to some degree in the above, but Mr. Herford discusses at length the value of the Pharisaic principle. The real significance of the doctrine of the unwritten Torah lies in its insistence on man's need for a living revelation. In keeping Torah there was a joyful acceptance of a will of God which covered the whole practical life (p. 75), and it was this principle that has preserved Judaism to this day. And Mr. Herford is rightly insistent that there shall be no mistake in treating Torah as mere Law; the Haggadah (moral teaching) is just as important an element as Halachah (ceremonial direction).

The next chapter traces the history of the synagogue and Mr. Herford accepts the theory that puts its beginnings in the Captivity. Its development during the next centuries is most obscure but there can be no doubt as to its appeal to the Pharisees. And he argues for the presence of a synagogue in the Temple,

even that many of the so-called Temple Psalms are really synagogue Psalms. Hence the Psalter "was arranged and in part composed by Pharisees" (p. 161); when we admire the religion of the Psalms, we admire the religion of the Pharisees. Chapters V and VI present the Pharisaic teaching and begin with the familiar contrast between the intellectual freedom of Judaism and the dogmatic rigor of Christianity. But even in matters of conduct Judaism was freer than is generally supposed, for any Halachah could be repealed by a later assembly, "and there is no doubt that this maxim was sometimes acted on"<sup>3</sup> (p. 110). To be sure, the tradition restricted liberty, but it accomplished the priceless task of holding the people together, while the Halachists always endeavored to find ethical meanings in the various commandments (p. 122).

The doctrine of merit, to which such exception is taken, is built on the conception that God's chief attribute is righteousness and so He must regard a good act favorably, but the Rabbis generally discouraged any bargaining attitude on man's part (p. 129). And so the Pharisees may be justly regarded as the true successors of the prophets, the only difference being one of method and not of principle (p. 137); the purpose of Halachah is to make conscience more, not less, active and to intensify the connection between religion and morality (p. 145). In their teaching about God the Pharisees emphasized His nearness as well as His transcendence, despite all their exalted terminology, and the phrase "Our Father, who art in heaven" was first used in Pharisaic circles (p. 151). In their doctrine of man they were free from ascetic depreciation of God's creation; in their treatment of sin they taught God's free forgiveness of everyone who sincerely repented and made such amends as were in his power (p. 166). And Mr. Herford concludes this section with a brief survey of the eschatology.

This leads him into the theme of his next chapter, the relation of Pharisaism to the apocalyptic literature. The Pharisees, he thinks, viewed this with disfavor because the apocalypticists were

<sup>3</sup> Though, it would appear, very infrequently.

generally disregardful of Halachah. Moreover, apocalypics tended to inflame national pride and vindictive hatred, producing the detestable spirit of Zealotism, something utterly hostile to the Pharisaic temperament (p. 190).

Finally, the relation of Pharisaism to the New Testament. The significance of Jesus and his difference from Pharisaism lies in his personality; "the teaching itself was, by comparison, of hardly any importance" (p. 202). And for such a personality the Pharisees were totally unprepared. Without seeking a collision with the Pharisees Jesus devoted himself to the uncared for masses, but a breach was inevitable through his independence of Halachah. When taxed with this, "he flashed out a sharp retort to a quite natural question, and thereby showed himself wholly aloof from the Pharisaic position. He made no attempt to reason with them and show them where, as he thought, they were in error. He denounced them straightway as hypocrites, 'making void the commandment of God by their tradition'" (pp. 205-206).

In so doing he acted on a misapprehension, as is shown by his quoting the Corban rule as an evil Pharisaic practice. "The alleged practice of evading the fifth commandment is nowhere known in the recorded Halachah . . . and is, besides, entirely at variance with the Pharisaic practice of laying the greatest stress on honor to parents" (p. 206). Indeed his ignorance was inevitable, for Pharisees gave no instruction outside their own circle and outsiders were at the mercy of rumor as to the nature of Halachah. An so "Jesus commended one Scribe (Mark, xii, 34) for saying only what any Scribe would have assented to; as Jesus would have known if he had ever asked them" (p. 208). But instead of troubling himself about the truth of the case, he hurled the fearful and unjust invectives of Mt. xxiii<sup>4</sup> at his enemies, who naturally distrusted and feared him and expressed no disapproval at his death.<sup>5</sup> It is deeply unfortunate that he

<sup>4</sup> Mr. Herford has no doubt that this chapter is authentic in the main.

<sup>5</sup> Although only the Sadducees were to blame for the actual condemnation (p. 211).

and they never learned anything from each other, even though they never could have come to a compromise.

St. Paul dismissed much more briefly. His picture of Judaism was designed to serve theological purposes by explaining the rejection of Israel, "as a religion exclusively of Law, in which commands were given but no power to fulfil them" (p. 219). And so Paul presented a mere "travesty of Judaism, and nothing can ever make his picture of it anything else" (p. 220). And the final chapter summarizes the results and looks to the future. "Christianity was better qualified to bring good to the world than Judaism was. The Gentile world being what it was, a religion with the peculiar adaptive power of Christianity was the best type of religion for the purpose" (p. 232). But Judaism always had its place alongside of Christianity, "safeguarding elements in religion of which Christianity could not for her immediate purposes make use, but which would find their application" (p. 233). "But when the time shall come when Christianity shall have done all that it can do, under the forms and conditions which it has hitherto adopted, there will then be a Judaism able and ready to offer its imperishable treasure, kept safe through the ages, to a world which shall no longer scorn. And at last the two great religions, which will have each accomplished that for which God made them two and not one, will join in His service, and side by side utter the prayers and praises and inspire the lives of His children. To have begun the preparation for that 'far-off divine event' is the true significance of Pharisaism" (pp. 238-239).

A book of this kind makes a lasting contribution to the literature of religion. Mr. Herford writes as an ardent and reverent theist, standing outside both Judaism and Christianity, no doubt, but determined to see the best in each, even though his primary purpose is to restore the beauties of the former religion to the world's respect and appreciation. So only the importance of subject justifies a critic in attempting to point out the aspects in which Mr. Herford seems to have done less than full justice to the total facts.

In the first place, regarding his description of the traditional post-Mishnic Judaism. It is a pleasure to realize that Christians are learning to do better justice to this system and to recognize more fully the deep devotion of its saints. And yet, from the Christian point of view it is impossible to close one's eyes to certain defects. One of these has been felt to be a defect ever since the apostolic age and is now even recognized as such by perhaps the mass of cultured Jewish opinion. And this is the extreme emphasis laid on ceremonial.

Mr. Herford hardly brings this subject sufficiently to the front. He treats it, certainly, rather fully but a reader of his book, who knew nothing else of Jewish practices, would not be prepared for what he would find if he should open the Talmud to, say, b. Shabb. 118b: "R. Joseph said to R. Joseph b. Rabba, Which commandment did your father observe most zealously? He replied, The law concerning the zizith.<sup>6</sup> On descending a ladder my father stepped on one of the threads and tore it off. He refused to move from the spot until it was replaced."<sup>7</sup> And it is quite needless to insist on the amount of space that such sayings fill in the Talmud—let alone the later systematic treatises, such as the Shulchan Aruch—for the facts are perfectly familiar.

Now this legislation was considered to be the revealed will of God. Not as a means to preserve the unity of Israel, in the sense that the content of the rules was indifferent provided only that all Israel kept the same rules; some modern Jews hold this theory but the Talmudists would have pronounced it accursed. And not at all because of any symbolic meaning that the rules might have. It is quite true that the Rabbis loved to detect moral meanings in the precepts, but their explanations remained always matters of individual interpretation; there is not and never has been any officially authoritative treatise on Jewish symbolism. A Jewish boy is circumcised, not because of any moral significance the rite may be thought to have but because such is the command

<sup>6</sup> The sacred tassel ("fringe") of Deut. 22:12.

<sup>7</sup> Cf. in the context the equally remarkable opinions of other great Rabbis as to what they considered "the first commandment of all."

of God. In other words, traditional Judaism teaches a God who is really concerned about the ceremonies, who is really interested that the phylactery worn on the head should have four compartments while that worn on the arm should have only one. And to Christians such an idea of God is at the best cramping, while at the worst it justifies all that Christian controversialists have written.

The second defect that Christians find in post-Mishnic Judaism is its lack of missionary zeal. The fact is again perfectly familiar and it cannot be explained simply by a reference to the sufferings of the Jews under persecution; the Christians were persecuted at least as severely without loss of their missionary ardor. For nearly two thousand years<sup>8</sup> traditional Judaism has produced and has tried to produce almost no effect on the world about it, and the Jewish saints have worshipped a parochial God who was content to have the great bulk of mankind left to their own devices without help from His people. This is a serious indictment.

Turning now to the more specific question of the Pharisees, it cannot but be felt that Mr. Herford's picture lacks historical sharpness of definition. After describing their origins and their position, he proceeds to merge them in the chain which reaches from Ezra to the Saborai.<sup>9</sup> The Sopherim were Pharisees, the Chasids were Pharisees, the Zugoth were Pharisees, the Tannaites,—early and late,—were Pharisees, the Amoraim were Pharisees.<sup>10</sup> So any praiseworthy Jewish sentiment, from the

<sup>8</sup> At least since A.D. 135.

<sup>9</sup> Post-Talmudists.

<sup>10</sup> The Sopherim,—very shadowy figures,—fill in the period from Ezra to the Maccabees and were concerned with the latest redaction of the Pentateuch. The Chasids belong to the Maccabean period and were concerned with Israel's traditions as against the Hellenizers; on Mr. Herford's own showing the Sadducees were as much Chasids as the Pharisees. The Zugoth ("pairs") run from about B.C. 150-30 and were the opposing heads of the Jerusalem school; at the most probably only one of each pair was a Pharisee. The early Tannaites A.D. 10-130 were no doubt largely Pharisees but their successors (130-220) approximated more to what we call traditional orthodoxy. And the Amoraim (220-500) belong wholly to the later tradition.

Psalms to the Babylonian Haggada, may be used as evidence for Pharisaic virtue. Did the Chasids really teach that the written Pentateuch was inadequate? Or did R. Jose Pumbeditha (*ca.* 500) really think he was defiled by the garments of the common people? Consequently, after reading Mr. Herford's book, it is necessary to put a good part of it out of our minds and recall exactly what the Pharisees were.

They were a group of men, who presumably never numbered much more than the six thousand of Josephus' day and were no doubt often fewer. They came into existence somewhere after B.C. 135 as a definite organization and were so convinced that they alone were in possession of God's truth that they withdrew from physical contact with the rest of their fellow countrymen. They reached the height of their power around A.D. 135 and then they gradually disappeared. How and why is obscure. Jewish scholars generally explain that the whole nation became Pharisaic, but this is inexact. The Jews as a body never attained to the rigidity of observance which was the essential mark of the Pharisee, and in the third century even strict Rabbis would find no fault with a layman whom the members of the first century order would have considered an *Am ha-Aretz*. The fact seems to be that when most Israelites became tolerably observant the stricter standard of the older days was relaxed.

And this relaxation was accompanied with a modification of the first century Halachah; nothing can be more certain than this. Occasionally the later documents even state the change explicitly, as when *m. Sanh. vii, 2* says baldly that the first century court "did not possess accurate knowledge." Even more striking is the comparative rarity of quotation of first century Rabbis in the sources; point after point that must have arisen in the earlier days is decided on the authority of men who taught after A.D. 135. Consequently any attempt to reconstruct the true Pharisaism should be precluded by a drastic criticism of the sources.

And this is a task that scarcely seems to have occurred to Mr. Herford. Passing over his view of the Psalms as "largely writ-

ten by Pharisees," we find him on p. 117 quoting b. Sot. 22b as containing the historic death-bed words of Alexander Jannæus, which he even uses as authentic Sadducean testimony to Pharisæic integrity! So on pp. 38-41 b. Kidd, 66a is preferred to the account in Josephus, although it gives the wrong king and mixes in an event which occurred a generation later.<sup>11</sup>

This is the grave defect in Mr. Herford's argument. His premise that the Pharisees should be judged primarily from their own writings is of course impregnable,—but unfortunately we have no writings of the Pharisees. All that we have are fragments, incorporated in documents published centuries afterwards, liable to all sorts of distortion in oral transmission, worked over by editors who rejected whatever did not accord with their own views. In other words the material that Mr. Herford has followed is gravely inadequate for his purpose. As "external evidence" the New Testament writers and Josephus may be biased, —but at least they are contemporary.

In the conflict between Christ and the Pharisees Mr. Herford's treatment of the Corban incident illustrates this point admirably. He is entirely right in stating that the vast bulk of the Talmudic teaching disallows a vow made at the expense of one's parents, but it does not follow at all that the Pharisees did the same. Could Jesus have been mistaken quite as easily as Mr. Herford assumes? The Rabbinic disputes were assuredly confined to Rabbinic circles, but when the Rabbis were agreed they regarded their decision as binding on Israel. And the Pharisees lost no opportunity to proclaim what they held to be the truth. As Josephus tells us in a well-known passage (*Ant.* XVIII, i, 4) the very Sadducees when in office were obliged to conform to the tenets of their opponents; otherwise the multitudes would not tolerate them. So Mr. Herford's picture of Jesus growing up into maturity without ever having come into contact with the Pharisees or their teaching is incredible.<sup>12</sup>

<sup>11</sup> We know too little about the history of Aramaic prior to A.D. 135 to use linguistic data for close chronological reckoning.

<sup>12</sup> As a matter of fact, Mr. Herford does the Pharisees a grave injustice in his picture of their total and complete indifference to those outside their

It happens, however, that in this Corban episode we are not left to conjecture as to what the Pharisees taught, for m. Nedar, v, 6 gives an actual example of the very theory condemned by Jesus:

"A man in Beth-Horon once by a vow deprived his father of any benefit from him. When he married off his son, he said to another, House and banquet are given to you as a gift, but they belong to you only that my father may come and eat the banquet with us. The other replied, If they belong to me, they are dedicated to God. He said to him, I did not give them to you that you should dedicate them to God. He replied, You gave them to me only that you and your father might eat and drink together and be reconciled and that the guilt might be upon his head. When the matter came before the Wise, they ruled, Every gift, that cannot be dedicated when he (the receiver) dedicates it, is no gift."

The sense is clear enough. The son, who had invoked the Corban vow with regard to his father, now tried to evade it by a fictitious gift of the property to a third party, but the Rabbis forbade the device. And it is needless to say that such a circuitous method never would have been adopted if there were any simpler escape from the vow; in the third century the Rabbis presumably would have disannulled the unfilial act from the start,—even though the Gemara on the passage (b. Ned. 48) does not mention this.

Unquestionably the passage stands rather by itself in the Rabbinical literature, but that is precisely the point. It stands by itself because it is an archaism. In plain English, it stands by itself because it represents the authentic Pharisaic teaching, which the later Rabbis joined with Jesus in condemning. Similarly as regards other passages, as, *e.g.*, Mt. 23: 16–22. By the Mishnic period such verbal distinctions in oaths were abolished, but the circle. As propagandists they were more zealous than the later Rabbis (Mt. 23: 15).

words would never have been (rightly or wrongly) placed in Jesus' mouth if the casuistry had not existed in his day.<sup>13</sup>

Jesus knew perfectly well what he was doing when he attacked the Halachah. Despite its good intentions, it taught a perverted view of God. It taught that He cared more about the punctilious fulfilment of a vow than about a son's duty to his father, more about scrupulous Sabbath keeping than about the relief of human suffering. And, what was worse, it taught a God who was indifferent to the fate of those who neglected its rules. "He eateth and drinketh with publicans and sinners" was the horrified outcry of the observers of Halachah when Jesus ministered to a class whom they had regarded as beneath notice. The system that taught such things was wrong.

And from Jesus' standpoint this system that upheld unrighteousness while preening itself on its sanctity was nothing more nor less than hypocrisy, unconscious hypocrisy, very possibly, but hypocrisy just the same. So it is beside the mark to argue that the Pharisees were not thieves, libertines or drunkards. Jesus never accused them of such vices. Their error was a much more subtle and dangerous one; gross sinners might be aroused to a sense of their condition, but the Pharisees were convinced that they had nothing, generally speaking, to learn about the will of God. Consequently the bulk of Jesus' charges actually did envisage Pharisaism as a system and the Pharisees as a class. Some of his attacks may have been directed at individuals whom the Pharisees themselves lamented as unworthy, but this does not affect the real problem; even if they all had lived fully up to their ideals, Jesus' chief contentions would not have been affected.

In regard to Jesus' controversial methods, however, Mr. Herford has allowed himself to be influenced too far by the surface phenomena of the Gospels. The Evangelists were bound to view everything in the light of the final catastrophe and could not

<sup>13</sup> And much the same may be said about the apocalyptic problem. Because the Rabbis after the disasters of 70 and 135 condemned the teaching that had produced them, it does not follow that the Pharisees *ca.* A.D. 30 were anti-apocalyptists.

think of the conflict with the Pharisees as having been anything else than bitter. But as a matter of historical fact, many of Jesus' replies to Pharisaic questions and objections are free from any animus and discuss the problems in just the spirit that Mr. Herford regrets not seeing. In the five controversy sections grouped in Mk. 2:1-3:6 it is only in the last that a definitely polemic tone appears, while the arguments used in Mk. 2:17, 19, 20-22, 25-27 are most peaceable and conciliatory. Cf. Lk. 7:40-43,<sup>14</sup> 14:1-6. And Jesus' preaching as a whole dealt largely with the matters raised by his opponents; for instance, the three parables of Lk. 15 are a perfect reply to their protests at his associating with members of the ostracized classes. It was only later that the note becomes sharper, when argument and pleading had proved ineffective, after the Pharisees had accused him of demoniac possession and were known to be plotting his death. In other words, after making all allowance for the considerations urged by Mr. Herford, it does not appear that the traditional picture of the facts here needs much modification.

Finally, the question of Paul. Here Mr. Herford does not seem to have grasped the real point at issue. Paul never has a word to say about any details of the Halachah as distinguished from the Torah proper and it does not appear that the ceremonial regulations ever caused him any particular distress. When Paul speaks of the burden of the Law, it is the innermost heart of the moral law that he has in mind; when he selects an instance of a burdensome precept, it is the Tenth Commandment of the Decalogue that he chooses (Rom. 7:7-8). And this commandment was a burden because he knew he never could fulfil it; his "flesh" was too weak. Nor could he see that the "flesh" of any other man was better equipped; the heart of Paul's difficulty was the recognition of the fact that human nature, if it is clear sighted and honest with itself, must admit that it is and always will be inadequate to live up to its ideals.

It does not appear that contemporary Pharisaism had ever faced the results of such drastic analysis, for its doctrine of for-

<sup>14</sup> The following verses show traces of editorial manipulation.

givenness is quite inadequate to meet it. It was idle to preach that God would pardon any man who would repent, amend and make restitution, for complete amendment and restitution were put out of man's reach by the same "flesh" that was responsible for the original sin. Consequently the only theory that could help was one which—while sustaining the moral demands—would teach that sins may be forgiven *in advance*. And Pharisaism had no such theory to offer, although later Judaism developed something of the sort.

In the second place, forgiveness was only part of Paul's difficulty; he desired to be righteous even more zealously than to be accounted righteous. But once again "flesh" intervened, and Torah, no matter how much it might discipline and instruct flesh, could never make of it anything but flesh. The Christian doctrine of the Spirit supplied the answer,—but again Pharisaism seemed to be unconscious of the difficulty.<sup>15</sup> So what Paul needed he had to seek elsewhere. Pardon and peace came as he surrendered himself at the vision of Jesus, the sense of divine power in the subsequent gift of the Spirit.

Yet these conversion experiences need not have made the breach with Pharisaism irreparable. Paul might have taught all this and remained a Pharisee: a Christian Pharisee,<sup>16</sup> naturally, but a Pharisee none the less. The same unsparing analysis that had carried him thus far was to carry him further, to a conclusion that was little less than epoch-making. The essentials in religion, as he saw them, were self-surrender to God through Christ and God's gift of the Spirit,—yes, but Gentiles could and did so surrender themselves and experience the same gift. Were their lives any less holy because they did not conform to the Law? As a Pharisee Paul had learned the doctrine, "Whether ye eat or drink or whatsoever ye do, do all things to the glory of God" (1

<sup>15</sup> Not that the Jews denied God's help to the seeker after righteousness; far from it. But the doctrine never reaches the importance that it acquires in the Christian teaching about "grace."

<sup>16</sup> Students are apt to forget that there were a number of these in the earliest Church (Acts 15:5), a fact whose significance has never been sufficiently studied.

Cor. 10:31) and as a Christian he never departed from it. But now he realized that all things might be done to the glory of God in many different ways.

To the Pharisees such teaching was anathema. The very essence of Halachah is that God provides one and only one set of rules for any act.<sup>17</sup> Any ritual defect, for instance, in the slaughtering of a food animal made its flesh unfit to eat. To Paul it was unimportant how it had been slaughtered, it was unimportant even if it belonged to the classes forbidden by Torah, it was unimportant even if—horror of horrors to the Jews—it had been offered in sacrifice to an idol; provided only that it was eaten with thanksgiving, it was eaten to the glory of God. And that Paul was right is admitted today even by most of the religious descendants of his opponents.

No doubt Paul was carried by the heat of controversy into excess of statements, some of which he himself seems to have regretted when in a calmer mood.<sup>18</sup> And it may be granted freely that he tended to substitute a new—although much more liberal—set of barriers for the old. But neither of these things followed justly from the Pauline promises, any more than the doctrinal rigor of later Christianity followed justly from the apostolic premises. But, when we think of “the religion of the future,” what Mr. Herford seems to picture is a Christianity stripped of these accretions. Christianity can spare them—is, in fact, already learning to spare them—and remain Christianity; to speak more accurately Christianity without these things will be all the more Christian. But Pharisaism cannot spare the Halachah and remain itself; whatever the religion of Israel may become without the belief that God wishes all men to conform to one external form in every act, it will not be Pharisaism.

<sup>17</sup> That exceptional cases might modify the rules at times does not affect the argument.

<sup>18</sup> Cf., for instance, 1 Thess. 2:14-16 with Rom. 10:1-3, 11:26-27.

## AN OLD TESTAMENT "PILGRIM'S PROGRESS"

### (A STUDY OF THE FIRST GROUP OF "SONGS FOR THE GOING UP")

By HERBERT H. GOWEN, University of Washington

- I. *The Far Country*, Ps. 120.
- II. *The Hills of Home*, Ps. 121.
- III. *The Compacted City*, Ps. 122.
- IV. *The Master's Eye*, Ps. 123.

*Introduction.*—Out of the many smaller Psalm collections which have come to be incorporated in the complete Psalter none speaks more directly "up to the heart" than the series of "Traveller's Songs" which is known to us as the "*Songs for the Going Up*," or "*Songs of Ascents*." Embedded amid psalms which are unmistakably of priestly authorship and composed with ritual intent, these poems are as plainly of popular origin, reflecting first-hand emotions and a certain passion which glows even through the many reminiscences of, and quotations from, the older poetry.

The original stimulus to this emotion is, no doubt, to be found in the return of the Jewish exiles from the captivity in Babylon. As the pilgrims wended their way out of the flat plains of the Euphrates valley towards "the hills of Israel," they must have run through the entire gamut of feeling from the recording of their woes as captives to the expression of the ecstasy of restoration. But there must also have been many subsequent occasions when the journey back to the home land would tend to call forth the same mingled strains of longing and of exultation. Possibly the families which, for the advantages of commerce, had settled in the East found the opportunity at many an annual celebration to use again the familiar songs. Thus songs,

originally intended to beguile the journey across the desert, may have also served to lighten the toil of the yearly caravan pilgrimage to Jerusalem. Nay, more,—they may quite well have served as processions up the steps to the very courts of the Temple. I say nothing here as to the theory which explains the title of the songs by the stair-like construction of their verse.

In any case, through much and manifold use, the Pilgrim Psalms have descended to us and have made manifest their meaning to the Christian as well as to the Jew. For the eternal pilgrim in the heart of man is forever crying out for the Delectable Mountains of the ideal, even though often lapsing contentedly enough to find comfort among the flesh-pots of the "far country."

I am not sure how far we may insist upon the unity or the continuity of these songs. The first steps, however (treated in this article), are obviously and naturally sequent. They create for the soul an Ascent upon which it seems well worth while to insist. It is for this reason I have ventured to re-translate them, restoring, as far as possible, the original metrical form and linking them together so as to mark the progress of the pilgrim from the land of exile to the joy of the Divine Presence.

To each Psalm I attach the minimum of explanatory comment, so far as the text is concerned, in order to make the more emphatic the general thought of each individual poem and of the poems as a whole.

I

PSALM CXX

*"Out of the Far Country"*

The Pilgrim expresses his gratitude for having been delivered from exile. But his heart is still sore and bleeding from experience in the tents of the ungodly.

1. Unto Yahweh in my straitness I called,  
And Yahweh answered me.  
Deliver my soul from false lip,  
From tongue of deceit.

What shall He give thee and what shall He add,  
 O tongue of deceit?  
 Darts of a warrior, hardened  
 With coals of broom.

2. Woe unto me that I wandered  
 (Through the land of) Meshech!  
 (Woe unto me) that I sojourned  
 Mid the tents of Kedar!  
 Overmuch has my soul had her dwelling  
 With the hater of peace!  
 Peace was I, and yet when I said (it)—  
 They were for war.

In regard to *Text*, the only emendations necessary have been the transfer of *yhw* from line 1 of verse 2 to line 2 of verse 1; the omission of the second *l'kā* in line 1 of verse 3; and the supplying of certain words in the second strophe to complete the metre and the parallelism. The word which the Greek renders *ἐμακρυνθή* is translated 'Meshech,' as seems to suit the parallelism.

*Metrically*, though Briggs asserts that all the Pilgrim Psalms are composed in hexameter, I find the Psalm, like most of those which follow, a pentameter in elegiac, or echoing, rhythm. Thus each verse is divided into two parts, of three tones and two tones respectively. This suits the general character of the Psalm.

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Very plaintively and beautifully does the singer of this song open to us his heart—so strangely like our own. First and foremost is the cry of gratitude to God for rescue from the crushing straitness of exile away from the light of God's countenance. Then comes flooding back the memory of this miserable state, from which the soul has fled in a passion of revolt. What an atmosphere of deceit and trickery it was! How the lying words wounded like darts hardened in the glowing charcoal made from the wood of the *retem*, or broom! And, oh, how futile now seemed the years of wandering with Meshech and of sojourning with Kedar! It was the day by day encounter with hostile aliens to whom the greeting "*Salaamu'leikum*" sounded like a challenge and brought out in return only the angry drawing of weapons.

It is, of course, only a first step towards deliverance to be disgusted with the evil. Possibly, nay, probably,—for the lust of profit is in the blood—after the rapture of the Feast the singer will go once again to Babylon. Yet there is no reason for doubting that while the emotion lasted it was genuine. The far country stood condemned by the judgment of yearning for the presence of Yahweh which no sojourn, however long, may altogether repress.

How easily the song adapts itself to our own experience! Prothero, in his "The Psalms and Human Life," brings forward several very striking illustrations of this applicability. In January, 1663, for instance, Oliver Cromwell, writing from Ely to his cousin, Mrs. St. John, expresses himself as follows: "Truly then this I find; that He giveth springs in a dry land where no water is. I live, you know where,—in Meshec, which, they say, signifieth 'prolonging'; in Kedar, which signifieth 'blackness'; yet the Lord forsaketh me not. Though He do prolong, yet He will, I trust, bring me to His tabernacle, to His resting-place."

Cromwell evidently understood the spirit of the Psalm no less than its letter.

Almost as striking is the use of the same lament as to dwelling "in the tents of Kedar" on the part of the Benedictines of York in the troubles of the 12th century. Or the same quotation on the lips of Francis Bacon, surely a frequent sojourner in lands far from his ideal. Or, once again, in the note written by Thomas Carlyle on his return from a meeting with Sydney Smith in 1835: "The rest babble, babble. Woe's me that I in Meshech am. To work!" There is no need to multiply examples. As regularly as the call of the spring in April, comes the divine call to the soul "to go on pilgrimage," out of "the far country" and towards the hills of home. It is something more than the stinging of the gad-fly of disgust with our abasement. It is something more than the Pan-piping of an unquiet Nature. It is nothing less than the summons of our God from His holy hill of Zion.

The heeding of this call is only one small part of our pilgrimage. But it is the start. It is the soul's instinctive revolt against the tyranny of evil, a revolt which may break the yoke of years. It is the prodigal's leap to his feet from the sty of Circe to recover for himself the vision of the Father's house. It is 'Christian's' desperate plunge for freedom out of the City of Destruction. It is Dante's escape from lion and wolf and leopard to set his feet on the road which, even through Hell, and up the steep cornices of Purgatory, leads on to the bliss of Paradise. It is the cry of Everyman, compelled out of the straitness of his fate to cry to the living God for deliverance from the tyranny of time. Presently the fear of what is left behind shall be swallowed up in the fair promise which shines forth from the eternal hills.

## II

## PSALM CXXI

*"The Hills of Home"*

The pilgrim's sight of "the mountains of Israel" quickens his desire to reach the goal. He asks by what strength he may hope to surmount the dangers still to be encountered, and a voice within assures him of Yahweh's constant providence as "the Keeper of Israel."

1. I lift up mine eyes to the hills:  
     Whence cometh my help?  
     My help is from Yahweh,—  
     Maker of heaven and earth!  
     May He not suffer thy foot to totter!  
     May not thy Keeper drowse!—  
     He shall not drowse, He shall not slumber,—  
     Keeper of Israel!
2. Yahweh thy keeper, thy shade,—  
     Upon thy right hand;—  
     In the day-time the sun shall not strike thee,  
     Nor moon in the night:  
     Yahweh shall keep thee from every ill,—  
     He shall keep thy soul:  
     He shall keep thy going and thy coming,  
     Henceforth and for ever.

Metrically, the poem is again in pentameter tetrastich, except apparently that the first two lines are hexameter. Textual emendations are confined to the omission of *yhw* in verses 4 and 8, the omission of *hinnēh* in verse 4. The alteration of the pronoun in verse 5 to make 'thy foot' and 'thy keeper' read 'my foot' and 'my keeper' is suggested by Briggs, but it seems better to leave the strophe antiphonal and think of verses 2 and 4 as the answers to 1 and 3.

It is obvious that a pilgrimage cannot long be sustained merely by disgust with what lies behind; there must be also something ahead to inspire and attract. In this case that which lies ahead gathers up all past memories as well as present yearnings. The present can never be the mere experience of the moment unfilled with the distillation of all the past. Striking away from the valley of the Euphrates, the pilgrims must necessarily have felt the sight of the mountains of Israel to be at once a solace and a stimulus. Some hills stand across the pilgrim's path with the menace of alien things. They are like the hills in '*Childe Roland*' which

"like giants at a hunting lay,  
Chin upon hand, to see the game at bay."

These hills of the Psalm are at once a memory and a hope. They come out a great way to meet the exile, like the father's love awaiting the return of the prodigal. Out from the blue of their mystery comes the call of eternal things to add another element and a nobler to the dissatisfaction which disgust for the past arouses. Henceforth the inward cry is *Onward*, and the main question is, Will there be strength to pass the dangers which still lurk in ambush, so that the pure heights of the ideal may be won, at whatever cost of weariness? To this question comes the answer,—whether from within or from without hardly matters—Yahweh Himself shall be the watchful escort to convoy the pilgrims safely through. He shall be watch-fire to keep away the hungry beasts; He shall protect from the scorching suns of daytime and from the chills of night; He shall never fail;—'He shall keep thy soul.'

How completely the experience of these pilgrims of old corresponds with our own hardly needs enforcing by comment. "The Keeper of Israel" is still a living presence accompanying the weary traveller on life's journey Zionwards. When I go sometimes across the line to Canada I hear quite often the beautiful hymn of the Duke of Argyll (a paraphrase of this very psalm) which—the chaplains tell me—the Canadian troops loved more than any other in the Great War:

"Unto the hills around do I lift up  
My longing eyes,  
O whence for me shall my salvation come,  
From whence arise?  
From God the Lord doth come my certain aid,  
From God the Lord, Who heaven and earth hath made."

This Psalm was also Hannington's 'Traveller's Song' on the last fatal journey through Uganda. It was again the Psalm read in family devotion by David Livingstone when he said farewell to his father's house in Scotland. These are but specimens taken almost at random of the pilgrims to whom the song has been as a voice from the eternal hills. How readily to those who turn their backs on Babylon comes the vision of the Delectable Mountains and the assurance therefrom of guidance and protection!

One comes to love the sweet iteration of the phrases in this lovely psalm. Particularly affecting is the play upon the one word שמר "to keep." There is suggested the Presence which not only speaks from the hills ahead but moves as well along the road by the pilgrim's side.

"Thou art the Way!  
Hadst Thou been nothing but the goal,  
I cannot say  
That Thou hadst ever found my soul."

This Presence slumbers not, like Baal, when the suppliants cry. Nay, even when, to outward seeming, Providence, like Christ in the boat, appears to sleep, yet is it wakeful to hear the prayer of those who trust.

The Chinese have their "door gods," as they call them,—

two paper figures, one with a dark face to guard in the night, the other with a light face to watch throughout the day. These are but the refuges of the superstitious. God's love is awake day and night. He shall keep the soul "henceforth and for ever." To follow again the Duke's paraphrase:

"From every evil shall He keep thy soul,  
From every sin:  
Jehovah shall preserve thy going out,  
Thy coming in.  
Above thee watching, He Whom we adore  
Shall keep thee henceforth, yea, for evermore."

### III

#### PSALM CXXII

#### *"The Compacted City"*

The pilgrims enter Jerusalem and rejoice in the strength of "the compacted city." The psalmist finds the secret of this strength in the unity of the tribes in the House of Yahweh and pleads for the peace which shall crown the loyalty of his "brethren and friends" to one another and to God.

1. I rejoiced when they said unto me:  
    'To Yahweh's house we will go!  
Standing (at last) are our feet  
    In thy gates, O Jerusalem.  
Jerusalem, built as a city  
    That is compacted together!  
Whither go up the tribes,  
    The tribes of Yah.
2. Ask ye peace for Jerusalem:—  
    'May thy lovers have ease!  
May peace be on thy ramparts,  
    Ease in thy palaces!  
For the sake of my brethren and my friends,  
    Let me bespeak peace!  
For the sake of the house of Yahweh, our God,  
    Let me seek for thee good!

The explanatory gloss: "An ordinance for Israel to give thanks to the Name of Yahweh, because there (*i.e.*, at Jerusalem) stood

the seat of judgment, seats of the house of David" is omitted. It was merely intended to explain in a footnote why the going up to Jerusalem was regarded as an "ordinance."

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We have reached the third step of our Pilgrim's Progress. Disgust with evil has yielded to anticipation of good, and the good has become, in part, realization.

What an ecstasy to enter within the open gates of Jerusalem and to feel the fruition of the homeward way! What emotions are roused by the passage through those massive walls, to know how completely shut out is the terror of the 'far country' in the promise of so great a security! The first element of that ecstasy is the contrasting of the compactness of "the founded city" (*cf.* Ps. 87) on its citadel hills with the scattered desolateness of the Babylonian plain.

But security is only the circumference of life—life which needs not only defence against the foe but also the joy which is its positive side and its essential character. The City of God has its 'palaces' as well as its 'ramparts.' As Bunyan puts it in his description of the City of Mansoul: "There was reared in the midst of this town a most famous and stately palace; for strength it may be called a castle; for pleasantness, a paradise; for largeness, a place so copious as to contain all the world."

How seldom men learn this side of the religious life, living all the time on the outer circuit, grim with fears and fightings, but ignorant of the real largeness and liberty of life. One of the Upanishads says: "And they said unto him: 'Brahman is Life, Brahman is Joy, Brahman is Amplitude.' But he said: 'I know that Brahman is Life, but the Joy and the Amplitude know I not.'"

As the Psalmist moves about within the compacted city, he comes upon the secret of its strength. Compactness is the consequence of Unity. The pilgrims who make God their goal must find sooner or later in the saints their companions. The tribes who are the lovers of Zion must in their going up be among themselves "brethren and friends." Loyalty to the Divine Pres-

ence which garrisons the city must be also a loyalty which seeks the peace of each and all.

Thus, as the crown of Jerusalem's strength, comes Jerusalem's peace. Peace is no easy-going, negative temper such as shirks the peril of the pilgrim way or looks askance at the warrior's post upon the ramparts. Peace is God's last gift to those who have deserved it, to reward the use of all other gifts. Till man wins it thus,

"let him be rich and weary,  
That at least, if goodness lead him not,  
Yet weariness may toss him to My breast."

One thing more the Psalmist intends us to notice, namely, that the ecstasy of the pilgrim melts into the citizen's sense of responsibility. To pray for peace, whether on the ramparts or within the palaces, is to labor to make peace possible. Nay, the joy of living in the largeness of Zion's palaces may exist synchronously with the experience of contending for their defence. This is what the Huguenot defenders of La Rochelle felt when, having made their ramparts impregnable against the foe, they made this Psalm their own, "I was glad when they said unto me, Let us go into the house of the Lord." The weary prodigal, in the first emotions of his return, thinks perchance only of the glow of the father's welcome and the relief begotten by his own security. Yet the feast of fat things and the bestowal of love's pledges must give way to something of more permanent value. On the morrow the *prodigal* is no more, for he has become a *son*. As a son he must be a worker in the household, a sharer in its responsibilities, with the obligations of partnership as well as the privileges of pardon. Henceforth he must learn the meaning of the father's words: "All that I have is thine."

So the peace of Jerusalem becomes a charge upon her citizens. The Holy City is no mere asylum for refugees from the disquietudes of Meshech. It is the abode of "my brethren and my friends." It is the City of God.

It is a far step on pilgrimage from the sin-weariness of the

exile to the joy of co-partnership with God. Service under the Master's eye has already begun when one can pray:

"Grant us Thy help till foes are backward driven,  
Grant them Thy truth, that they may be forgiven,  
Grant peace on earth, and, after we have striven,  
Peace in Thy heaven."

## IV

## PSALM CXXIII

*"The Master's Eye"*

Out of the joy of security in the Divine Presence and out of the privilege of service springs the pilgrim's "Prayer of Humble Access." Out of slavery to the insolent he has passed into the service of God to Whose eyes he may lift his own.

Unto Thee lift I mine eyes,  
The Dweller in the Heavens!  
Behold, like the eyes of slaves,  
To the hands of their lords,  
Like the eyes of a maid-servant,  
To the hand of her mistress,  
Our eyes are to Yahweh, our God,  
Till that He pity us!

To this a later 'pilgrim,' taking his cue from the word 'pity,' in another measure (a trimeter pentastich), and in a somewhat less confident mood, has added the importunate prayer:

"Pity us, Yahweh, pity us,  
For greatly hath shame sated us,—  
Greatly hath our soul been sated,  
With the scorn of the careless,—  
With the shame of the insolent."

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We have seen how far an advance it is from the crushing sense of subservience to the insolent to the privilege of happy service in the City of God. Great as the advance is, taken gradually, as we have seen it in the previous psalms, the transition is easy and natural.

It has been revealed that the gladness of the prodigal's welcome home must pass into the more vital gladness of making that home the sphere of filial service rendered without complaining.

What is the essence of such a service but trust in the promise of an older psalm (32): "I will guide thee with Mine eye"! The language of the present poem may still seem to have echoes of the enforced servility of the Babylonian days. The soul accustomed to the tyranny of evil does not learn all at once the *fiducia* of sons. "Make me as one of Thy hired servants," may seem the prayer of even such a psalm as this.

But one may not hasten unduly the progress of the pilgrim along the stages of his experience. Fuller confidence will come with further gazing upon the face of the Master. He who, in the quest for peace, has entered into the security of the City of God will find in the promise, "His servants shall serve Him, and they shall see His face" (Rev. xxii, 3), the ladder which leads from the purgative to the unitive. He shall have vision not only of "the Treasure House" but of "the Master too." Waiting upon God shall in no wise be the waiting of a slave for orders. Contemplation, or what Brother Lawrence calls "loving attention to God," shall issue in the fulness of love.

We must conclude our study of the Pilgrim Psalms at this point. It is a good place to pause, since we have seen the restless soul brought into the contemplation of God.

A word, however, should be said with regard to the gloss with which the Psalm concludes. Some people feel that 'glosses' are valueless, or even mischievous, unworthy of being included within the text of the Canon. It is true that they often disturb the thought as well as the metre of the poems. Yet, if we remember that the inspiration of Holy Scripture is an inspiration of the reader and the user as well as of the writer, it will be seen that some of these little pious additions of later times may be full of spiritual significance.

If this unknown Jew, living in days when even unfaltering

trust must be expressed with a sigh, could add his gloss to the Pilgrim Songs,—

“Pity us, Yahweh, pity us,  
For greatly hath shame sated us!”—

may not we, each for himself, make our own gloss with some feeling that personal experience may be blended with the experience of the saints of old? May we not thus gain something of the comfort which surely has no other source than the Spirit which “helpeth our infirmities” and “maketh” intercession for us with groanings which cannot be uttered”?

## THE CHRISTIAN IDEA OF IMMORTALITY

*By VAN RENSSELAER GIBSON, Yonkers, N. Y.*

With greater earnestness and persistence than ever before, perhaps, are men seeking a satisfying answer to the age-old question, with which the thinkers of all times and climes have grappled,—“If a man die, will he live again?” “Whence came we, and whither do we go?” “After death, what then?” It is a question of never-failing interest.

The recent World War, moreover, transpired at a time when the influence of an exaggerated materialism in science was being felt in matters pertaining to the invisible world, and therefore the widespread experience of death entailed in the war forced the normal and instinctive craving for light on the subject to the fore. However, in any age in which there are signs of the pendulum's swinging in the direction away from materialism, and evidence of a spiritual awakening, naturally one of the first problems arising and demanding fresh light is that pertaining to the nature and destiny of the soul.

Not only is it true that the interest in this great subject is due to a desire for mental peace and satisfaction in the presence or prospect of death, but it is also true that men are becoming increasingly aware of the tremendous issues involved for this present, visible plane of life. It is fast becoming recognized that immortality is a matter of supreme and vital, practical importance, all along the line. The day was when men were satisfied to say, “One world at a time,” and perhaps it was well, in that it tended to correct an exaggerated “other worldliness,” which left out of account the material world of existence and idly dreamed of a life to come. Today the true balance bids fair to be restored.

The very idea of immortality enriches, ennobles and inspires daily living immeasurably, by influencing our aims and hopes,

and by changing our entire scale of values. But, what if immortality should prove to have to do with a life that touches intimately this present world, and whose forces may be consciously and freely contacted here and now, what then would we say of its limitless possibilities for immediate concerns? At any rate, death has been the greatest discouragement with which human hope and aspiration have had to struggle. Its dark shadow has haunted man all through his pilgrimage, threatening to blast his fondest hopes and to bring down to the dust and eternal oblivion all that he has so wondrously wrought, with "bleeding hands and tears." In a world seemingly devoid of a high spiritual goal and eternal destiny, the tendency is for men to live for the low object of the moment, and materialism becomes rife and rampant. Men become largely blind to the sublime realities and values of the vast spiritual universe, and the highest aspirations and satisfactions in life suffer an eclipse.

The theme, "The Christian Idea of Immortality," rightly understood, is very broad in its scope. Not only does modern thought include the light thrown on the subject by modern scientific research, but also the rediscovery of the immense contribution of ancient philosophy and metaphysics to the subject, to which some of the higher and more advanced trends of modern thought are closely related. By the term "Christian" we mean to imply not simply the peculiar emphasis of modern Christendom, but the comprehensive conception gathered from the thought of the Christian centuries, and above all, the central teaching presented in its pristine purity by the Christ of Galilee himself. Even this must be supplemented. By the Master's own statement, His declarations did not include the full revelation. There was much that He wanted to reveal but could not, because of the disciples' slowness of heart to believe and understand. If we understand aright, the eternal and universal Christ spoke on immortality and kindred truths pertaining to the kingdom, not only in his full and perfect embodiment as the Nazarene, but also through Brahmin seers and sages, through Buddha, and all the prophets of divine wisdom through the countless ages. We

would not limit God and His Christ. All these sources of light are really, in the last analysis, channels of light from the One Source, and enable us to understand more fully the Christian revelation and belief, if indeed we may not say their light forms part of the Christian Truth. If we penetrate to their central flame, we see that there is no antagonism between them; they are of one piece.

Until recently, much importance has been attached to the various arguments from Nature, as corroboration of the Christian belief in immortality, touching the survival of the soul after bodily death, and these are not without significance, even though of secondary importance. Nature has ever been regarded as a sort of symbol or perhaps as a mirror of the spiritual world, and Nature's analogies furnish much accumulative evidence in favor of immortality, falling but slightly short of actual proof.

The perennial return of spring, with all its stirring of creative energy in the renewal of Nature's life, after the apparent death of winter, speaks eloquently of immortality, and may well be regarded as a phase of the resurrection-life on a lower plane of existence. Truly, the earth is the bodily garment of Deity, and the whole creation travails toward the regeneration and the Christ-Life that in a measure indwells all things and seeks to find expression in Nature in terms of abundant life. Will He not much more clothe us with His immortality, we who are made in His image and likeness?

We have, again, the analogy suggested in the seed-processes in Nature, in which the new life springs from the discarded husk, where it was temporarily preserved and nurtured. We have, too, the analogy afforded by the emergence of the beautiful, winged creature from the cocoon. The chrysalis stage of its existence corresponds with death, or, if you will, with the embryo condition preceding a new existence, and the freer life that ensues represents a resurrection to a phase of life altogether transcending the previous plane. This, too, presents a striking suggestion of a universal law, touching resurrection. Such anal-

ogies, with their strong intimations of immortality, may be multiplied indefinitely.

Then again, the rationalistic approach, when not blocked by our one-sided and outworn materialism of the past generation, makes many strong appeals to reason. Intelligence and purpose are discerned in the natural order. To suppose that Nature or the Power behind Nature would work through the ages to produce such a wonderful being as man, with his high achievements and unfulfilled aspirations and latent potentialities, only to lose him in the dust, is to discredit all purpose, intelligence, and goodness in that Power and to submit a Universe fundamentally unreasonable and inexplicable—hardly worthy of the name Universe.

Thou madest man, he knows not why,  
He thinks he was not made to die,  
And Thou hast made him,  
Thou art just.

Finally, approaching the proposition from the standpoint of pragmatism, belief in immortality works. It produces a more normal and effective living. This would seem unlikely, were such a belief based upon a fallacy.

It cannot be denied, however, that whatever cogency these more or less purely rationalistic arguments may possess, the case for immortality would not be at all satisfying without recourse to deeper foundations. The verdict of experience is far more compelling than any arguments from Nature or pure reason. Arguments from experience would include both the results of others' experience and of our own personal experience. Naturally, the experience of others would be less compelling than our own, unless our own has been very deficient along the lines of the higher life. In any case, the experience of others, especially those whose lives compel us to recognize them as rightful authorities, is most helpful in encouraging us to make a venture in experience, or in corroborating our own experience, and all other evidences.

In the first place, we have the testimony of all known peoples

and races, as a whole, in favor of a belief in some kind of immortality. In other words, we are forced to recognize a desire for and belief in immortality as a universal and fundamental instinct of the human heart. As all instincts are apparently meant to be satisfied, we are led to the conclusion that in the universal order there is a satisfaction for this instinct; that it corresponds with some reality. Moreover, it is a fact that any belief to which the mass of mankind adheres persistently through long periods of time is always fundamentally right, in principle, however crude an expression it may assume at certain stages. Isolated instances of unbelief may readily be accounted for by the domination of a one-sided phase of thought, inculcated in the formative and impressionable period, or may be attributed to a rebellious attitude toward the particular emphasis of the doctrine obtaining in any given environment. Indeed actual denial may not always indicate the real belief in the subconscious as revealed by instinctive action in some great crisis.

However strong the verdict of universal experience may be, the evidence carrying the greatest weight is that of the advanced saints, prophets and seers of all ages, who have transcended the experience of their fellows in thought and life, and in the development of their latent, intuitive faculties. The unfoldment of these faculties has placed them in touch with higher channels of knowledge than those open to the ordinary individual, whose higher faculties are more or less dormant. Without citing instances, suffice it, at this juncture, to point out the fact that the well-nigh universal testimony of those who have experienced life on its highest levels and have therefore won the right to be recognized as the highest authorities on this and kindred themes is thrown into the scale on the side of immortality. Their experience corresponds precisely with ours, at least in our best moments, if we have advanced at all far in the spiritual life. If we have not, we may well tentatively accept their authoritative testimony, as we would that of a great physicist or chemist, and then set to work to parallel their experience through which they have arrived at this sure, first-hand conviction of immortality.

For most of us, I presume, there has been some experience approximating that of the man who said, "I feel within me the immortal life."

'Tis the Divinity that stirs within us,  
'Tis heaven itself that whispers immortality to man.

In some moment of vision along the path of deep experience, the truth of it has been borne in upon our minds with irresistible force, and our eyes have been opened to see with crystal clearness, and we have *known* forever after. For all those who have been earnestly seeking the light of immortality and honestly meeting the conditions of guidance, it has been at least a growing conviction with them, and the sure promise is that some day the full vision will dawn. Belief born of personal, inner experience of immortality is, after all, the only satisfactory and sound foundation.

Perhaps the greatest need at this time is that of a new broader and deeper conception of the nature and mode of immortality. Much difficulty has been experienced as the result of a crude understanding of the teaching, inconsistent with the advance of knowledge in other departments. The representation of immortality, for instance, as an arbitrary extension of our present life and consciousness here to a more or less similar and static condition in a place beyond the stars called heaven, where we are literally to sing and harp eternally, will not command wide respect for the doctrine today. A new view of it, based on a general realignment and reorientation of our whole spiritual philosophy of life, is indispensable to a vital understanding of immortality.

In the first place, the whole materialistic concept of life must be completely overthrown. A vital belief in immortality is imperilled in any age in which the Universe is explained on a material basis. In the past generation it was so explained, and the belief in immortality waned. Mind and soul were regarded as products or secretions of the brain, whereas in reality the brain is the creation and instrument of Mind. Any conception of soul

independent of matter was of a vague, uncertain sort, and apparently inconsistent with the so-called realities of the material order of things. As a matter of fact, the latest developments of present-day science, especially in that most promising of all branches, psychology, tend to reverse the whole materialistic conception of things. Even the physical sciences have eliminated the "material" as an ultimate reality, and are seeking to learn the secret of the ultimate Force behind all phenomena, at the same time confessing that there is something that cannot be discerned through the ordinary sense-avenues of approach. They are quite evidently working toward the recognition of a Universal Mind-Energy, lying back of and energizing the whole visible order. Mind thus seems to be about to be recognized as the Ultimate Reality. In psychology, the "subconscious mind" is seen as the builder and sustainer of the body in which the inner man clothes himself. That inner man has always been recognized by spiritual seers as an emanation from God; as an individualized expression of the Universal Mind, and therefore as a partaker of the nature and immortality of that Universal Mind. Thus man, instead of appearing as a material being having a vague, shadowy thing called a soul, proves to *be* a soul,—individualized Spirit, temporarily possessing and functioning through a changing, transient thing called the body, which it weaves for itself according to the law and stage of its consciousness, by virtue of the creative power of the parent-Spirit indwelling it.

Our chief purpose is to examine the teachings of the supreme authority on the Christian doctrine of immortality, Jesus Christ, who spoke with the authority of absolute knowledge, as one having open vision upon the higher planes of being. This teaching will of course, as we have already suggested, be supplemented by the message of other authorities, as well as by the Spirit's promised guidance into all Truth, in accordance with the Master's own word.

One of the Master's most significant statements in regard to the

matter of immortality was, "In my Father's house are many mansions." Again, He said, "I am ascending to my Father and your Father," implying a progressive ascent. These and other statements of a similar trend contain a wealth of meaning, and are proving to be in harmony with the development of modern thought in many fields, and carry the general principle of the evolutionary processes over to the spiritual plane. Their thoughtful consideration broadens and deepens and clarifies our conception of life and immortality. It discredits and discards a mechanical division of life into the present state of life obtaining here and a static, localized heaven, arrived at magically through the gate of death, over yonder. We are led to look upon our present state as one small stage in the long pilgrimage toward the Infinite. In these matters, modern science is tending toward a confirmation of many of the teachings of occult phases of religion and metaphysics, which have indicated such a process of psycho-physical evolution, involving successive planes of consciousness and experience, with corresponding forms of embodiment, adapted to the respective planes. We have a reflection of this idea in the great utterance of Paul of Tarsus on the relation of the natural body to the spiritual body. He was well versed in the secret mysteries, known to the spiritual seers of all ages, and was aware that the physical body was the outer one of a series of bodies, each finer and more ethereal in its construction, as we approach the inner center of pure Spirit, after the Divine likeness. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," said Paul. And again, "There is a natural body, and there is a spiritual body." He then goes on to explain these principles, in further detail.

The idea of "many mansions" leads us to the consideration of the claims of modern spiritualism. While the claims and value of spiritualistic research may be greatly exaggerated by its exponents, it has its place and contribution to make. Although it has to do chiefly with a comparatively lower plane of supernormal

life, it is of value if only to impress upon our minds the fact that the world we see with our eyes, under ordinary conditions, is only the surface of existence, and that the discarding of the body is a mere incident, comparatively speaking, in the long pilgrimage. It seems to be an open question still as to how far the phenomena of spiritualism involve the play of disembodied beings and how far they involve merely the subconscious powers of persons in the flesh, either present or at a distance. In regard to the fact that supernormal powers are operative under these conditions, there can be no question, and in any case this fact would have more or less bearing on the immortal nature of the soul. Such psychic powers as those connected with telepathy, clairvoyance, levitation and the like are latent in the subconscious mind. The unprejudiced student of these phases of psychology has substantiated the claims of those familiar with occult teachings from time immemorial. The knowledge hidden in the subconscious seems to be practically limitless. These forces point more and more to the divine nature in man. Moreover, if such powers exist in the mind, and if the body be such a subordinate factor, there is every reason to suppose that the psychic relations which are possible between two persons in the flesh continue to be possible after one of the persons has merely discarded the fleshly envelope. It may well be that these phenomena should be accounted for, sometimes in one way, sometimes in another; for instance, they may involve the interplay of minds on various planes. The larger view of the Universe, the larger place accorded to Mind in the scheme of things today, the declarations of recognized seers, the scriptural accounts of ethereal appearances, which must conform to a fixed, higher law,—all point in the direction of some underlying truth in the principles of spiritualism, after allowing for the maximum amount of fraud and delusion, which would naturally be expected in such a field. It might easily be shown that the usual triviality of the messages received is due to the fact that the beings which ordinarily haunt the earth sphere and manifest themselves in the phenomena of the seance would naturally be for the most part

"earth-bound" spirits who have not advanced far mentally and spiritually, and whose condition has not been greatly altered by the temporary loss of the grosser physical embodiment. However, the whole realm of phenomena is on a lower plane of life, and it is quite possible that the masters of wisdom return unseen to inspire and help their fellows, appearing visibly in their thought-formed, etheric bodies only on rare occasions, for reasons of the greatest weight. We have records of incidents of this kind in both historical and scriptural accounts. Spiritualism undoubtedly represents one side of the truth, and is one of the signs of the times, pointing to an extension of the race-consciousness beyond the ordinary range of grossly physical phenomena,—into a larger, inner Universe, beyond the present ken of our slowly unfolding faculties, full of undreamed-of marvels. I think we must submit that spiritualism really deals with one of the lower "rooms."

It may be fitting to add, at this point, that the Master spoke not so much of "immortal life," as He did of "Eternal Life." Apparently He did not deem it of value to point out the mere persistence of life after bodily death, or to emphasize the various stages and conditions that lie just beyond our present plane. Mere continuance of life as we know it now might be a dubious boon. He was concerned primarily with the quality of life; the degree of a spiritual consciousness to which His disciples were attaining. Hence, He continually spoke of "Eternal Life." He knew eternal life as a present reality. He knew that if men would open themselves to the consciousness of that Life which is latent in them, they would never doubt immortality, or live like mortals. In fact, He declared in no uncertain terms that if they would let His consciousness well up from within them in all its fulness, they would never experience death, in any of its phases, spiritual or physical.

In the latter connection, we might pause to revise our conventional notion of heaven, conforming it more to the Master's conception, which harmonizes more and more with modern

trends of thought. In fact, it is practically identical in meaning with "Eternal Life," possibly with a slightly different emphasis. The conventional notion of heaven pictures it as a place beyond the stars, to which we pass directly, by an arbitrary decree, after we die,—if we are so fortunate as to escape damnation. According to this view, it has very little to do with the present world. The Master, on the other hand, spoke of it as a present reality. He said that it had nothing to do with location. He presented it as a state of consciousness. He said that it was in his disciples; in the depths of their being, awaiting external manifestation. In other words, heaven is that realm of reality and ultimate causation, where God dwells and reigns, and that realm is everywhere, and in the last analysis, all that there is. It is omnipresent. Its forces and powers touch our life at every point, but with full effect through the whole range of our being only when we consciously open to them in dynamic prayer and meditation. All that we see with our eyes is but the fringe of this real world: the shadow of it, if you will. This shadow-world, which we blindly call the real world, changes with our changing consciousness. Get the consciousness of that heavenly Kingdom of Reality and Life into your human mind and heart, and it will transform your whole life, and the omnipotent forces of Eternity will so possess you as to reverse the law of death in every phase of your existence,—this is His thought. In other words, the Master's conception of heaven and of eternal life was such that he taught the disciples to know them intuitively as present realities, and declared that this consciousness would abolish the consciousness of sin and death, and eventually even the present externalization of that lower consciousness in the form of physical death. This is implied in such statements as this: "If a man keep my saying, he shall never see death." Moreover, he showed that in the meanwhile, from the standpoint of Eternity, physical death is as nothing, save in that it registers loss of complete harmony with the law of the Infinite Life. This teaching agrees very remarkably with the possibilities held out by the

prospect of a radical, universal and persistent re-education of the subconscious mind, which controls and directs the entire physical process of growth, sustenance, and decay, in exact accord with the result of all the impressions registered within it through heredity and environment. Suppose an impression could be registered there, as the result of some mighty inspiration direct from the Divine Source of understanding, with all the omnipotence of Divinity behind it. What might its effect upon the death process be? All this which bears upon the transcendence of Mind and Spirit has a direct and important bearing on the question of Immortality. In fact immortality almost ceases to be a question at all for any one who can attain to this point of view. The question will henceforth deal only with the mode or modes of immortality.

To penetrate to the heart of the matter, let us consider the Master's experience of immortality or eternal life in his earthly career, with a special reference to his resurrection experience, which is so closely related to our own destiny. Paul sought to "know Him and the power of His Resurrection." That resurrection must no longer be regarded as an isolated event in an isolated life. As His life was a perfect embodiment of Divinity, His resurrection was an extraordinary manifestation of a universal principle, seeking full expression in all life. Jesus' resurrection experience was the culmination of a life-long series of overcomings, beginning at least as far back as the temptation, and reaching its climax at the Transfiguration, where in prayer the Master attained to the deepest consciousness of realized union with the Eternal One possible under earthly conditions. The principle of the Resurrection, then, is the principle of absolute obedience to and harmony with the law of the Divine Being. On the occasion of the Transfiguration the light that flashed forth was a registration on the physical plane of that inner Light which is the Life of God, and there was begun at that time a process of spiritual alchemy which raised the atomic vibrations of the Master's body into correspondence with the

higher planes. It is significant that on this occasion deceased beings made their appearance.

Through the resurrection period, this resurrection process continued. He said, "I am ascending to my Father and your Father." The higher critics have sought to explain away the disappearance of the body, while a too crude, conventional orthodoxy has either dogmatically or half-heartedly adhered to the actual rising of the flesh and blood body, in some way magically changed. Undoubtedly the true explanation is that the energizing of the whole being by the inflooding of the Divine Consciousness dissipated the grosser form of matter, and Jesus rose in His body, but it was the subtler, ethereal, inner garment, corresponding in detail with the old fleshly body, in accordance with a definite law. It was in this body that the disciples beheld Him after the resurrection. At the Ascension, the resurrection process was completed, and He ascended, not somewhere into space,—though that may have been the impression received by the disciples as an accommodation to their stage of apprehension;—but passed into the inner sphere of Omnipresence, beyond time and space relations, to which He properly belonged. All the discoveries of modern science in regard to the nature of matter; of modern psychology in regard to the laws of the mind, and of metaphysics in regard to the nature of the Universe and of Life are fast corroborating the scriptural account of the resurrection, and the esoteric teachings from the beginning. We are reminded by Paul, moreover, that our inner, essential life is hid with Christ in God, and that the Christ in us is the hope of our glorification; that we are to be transfigured through the whole range of our being, by the renewing of our mind; by giving complete sway to that mind in us which was also in Christ Jesus. Thus shall we also be made like unto Him, and reign with Him. So we see that immortality is not something which we enter when we die. We do not really die at all, save for the time being, on the superficial, physical plane. We abide in the Eternal Life here and now. "Our citizenship is in heaven," but it finds expression in

our human life only as we become conscious of it and freely obey the law of its operation. To know the power of His resurrection, then, is consciously to contact this Divine and Universal Christ in our inmost being and let the forces of His resurrection-life operate in us to overcome the death-process in mind and members.

The probable mode of existence immediately beyond this present life has already been suggested in several connections. There is much evidence from consistent messages purporting to have come from the beyond, and bearing the stamp of real genuineness; from the inspirational writings of intuitive seers, including the scripture writers, which commends itself as consistent with a reasonable hypothesis based on analogy from the known, to the effect that physical death is comparatively incidental and does not result in a complete change of character or consciousness. There is a continuity with the old conditions. They that pass over live much as they lived here, with certain limitations imposed by the flesh removed. They see things from a greater number of angles, due to a certain extension of the faculties. They gravitate by a fixed law to a state corresponding to the trend of their life here. The good in them increases, and the evil is burned out in refining mental processes of tribulation. Those who have made progress in spiritual unfoldment here pass rapidly on to higher or inner planes, nearer to the immediate Heart of the Universal, and throne of All-Power. Those who have not assimilated that which their experience here was intended to afford them, under the all-knowing law of Providence, return, perhaps, to live over again this stage of their existence. All through, an infinite Love and Wisdom sustains and guides them and they learn to develop the good qualities they manifested here. It is a life of progressive spiritual unfoldment and service. They go from strength to strength and from glory to glory in their journey through the heavenly mansions, ever finding a new life of higher energies, richer relations, and greater service. There can be no doubt that they are interested and active in the work of touching and transforming the world's life. Material-

istic thought has temporarily shaken our faith in the reality of the Communion of Saints, but it remains a reality, and is confirmed by many strange, personal experiences in the lives of many, bearing the stamp of reality. We recall also such stories of general fame, as that of Joan of Arc who triumphed in her mission under the guidance of her voices, or of the strange turn in the tide of battle in the World War, recorded in the splendid poem, "Angels at Mons, Why Not?" We have largely lost, through our materialism, our consciousness of the higher order of beings and of the great cloud of witnesses so real to Paul, and to others. Angels and the spirits of just men made perfect are present in our midst now, on the borderland of

That true world within the world we see,  
Whereof our world is but the bounding shore.

Why not? In our higher moments we sense strange presences, even though no visible phenomena occur, and know that our citizenship is in heaven now, and feel that we mingle in its life. Truly,

The spirit-world around this world of sense  
Floats like an atmosphere.

The inner vision of that mystic glory-land annihilates the thought of death, and there flashes through our consciousness the truth—

There is no death, what seems so is transition.  
There are no dead.

We may finally be led to inquire as to what is the ultimate state of life, in planes of being far transcending this and neighboring planes. As to this question, the Master could give but little light to His circle of literalists, who seemed unable to comprehend. He could only drop here and there a few seed thoughts,—symbolic pictures that would some day be illuminated under the Spirit's guidance. Such mystical sayings as "I and my Father are one," and "I in them and thou in me," contain an ocean of thought, ever increasing in its content with advancing years and, peradventure, with advancing lives; but of course, to the average

mind, unaccustomed to thought and meditation, they may mean very little, though they contain the whole secret of life. To enter into the full consciousness of the truths for which these sayings stand would doubtless be to enter into fulness of Eternal Life, here and now, without seeing death of any kind, in any of its phases. We really need a wide and deep study in order to expand our thought sufficiently in reference to such sayings of the Master as these, with their implications for the future life. We find much light shed on them from Brahmanistic and Buddhistic sources, inspired without question by the spirit of the Universal Christ, Who, as we have already said, spoke through Crishna and Buddha, as well as through His full embodiment as the Nazarene. We believe we can take this light as part and parcel of the Christian light, if we have a real belief in the fundamental divinity and universality of the Christ.

There is much ground for believing that the teaching which is commonly misrepresented as absorption in the Absolute comes very near to the true interpretation of the Master's "I and my Father are one," and Paul's "Your life is hid with Christ in God." The whole history and future of our unfoldment is that of our growing consciousness, through our whole being, of this truth.

Moreover, immortality will doubtless come to be recognized in accord with the eastern teachings, as a principle bound up with preëxistence. Unless we possess, in some sense, God's Eternity, we can hardly be immortal. Where there is a beginning, there must be an ending. These can be predicated only of our human experience, for

Trailing clouds of glory do we come  
From God who is our home

—to which abode we return. We are, in fact, a part of God himself in individualization, individualized Spirit, and therefore must partake of God's Eternity. All the latent powers of omnipotence in us, now being discovered,—linked with the promises of Jesus as to the future works and destiny of man,—point to this.

Certainly, our ultimate future must be so different from our present state of consciousness and that of our immediate future that we cannot conceive of it. Eye hath not seen it, neither hath it entered into the heart of man, any more than a mollusk can conceive of our present state of mind and life. In the closest possible human terms, we should say that our ultimate goal must be that of complete and mutual identity with the Father-Spirit's consciousness and Life, with all sense of separate existence lost, and yet with some real but inconceivable retention of our individual identity. The most exalted moment of joy and peace we have ever experienced here must reflect but the faintest glimmering of that final bliss. All revelations and higher thought tend in this direction, whether that final state be described as Nirvana, the Great Peace, or the Beatific Vision. With complete identification with Christ and all limitations of our present consciousness eliminated, we shall reign with Him in the fulness of His glory and power.

To conclude, we would say that according to the true Christian conception, immortality is a certainty not only on the basis of the highest authority, but primarily on the basis of our own present experience of Eternal Life, which communion with the Christ has opened to us. The divinity of the soul, recognized by Addison, receives the strongest confirmation—

But thou shalt flourish in immortal youth,  
Unhurt amid the war of elements,  
The wreck of matter and the crash of worlds.

The man of real Christian faith regards the popular thoughts about death as an illusion. His mind is not fastened upon the visible and transient, but upon the invisible and enduring, which no external change can touch. He sees the body as an outward sheath or garment temporarily clothing the deathless child of the Eternal, the inner man whose real life is for ever hid with Christ in God.

Not any power the Universe can know  
Can touch the spirit held with Christ in God.

We enter a phase of immortality here, as the forces of the Divine Kingdom penetrate our life and operate more and more freely through us. We press forward toward fuller spiritual unfoldment, looking to some great, wondrous consummation in the home-coming in that great Beyond, behind the veil, when with the mist of matter rolled away, we shall wake up after His likeness, beholding the King in His supernal beauty, and drink anew of the fruit of the vine in the throne-room of the Eternal Father's glory-Kingdom.

In the wondrous moments of high communion with the Eternal on transfiguration mounts, we enter measurably into that exalted consciousness in which our whole being is charged with the Life of God and we are filled with an absolute faith in the utter deathlessness of the eternal souls made for everlasting fellowship with Him. We feel within ourselves eternal life, and know beyond the shadow of a doubt our oneness with the Universal Life, and with all those who have their being in Him. As our eyes are thus opened to behold the Vision of the Life Eternal, there sings within our hearts the truth so masterfully declared in Arnold's verse:

Never the spirit was born;  
The spirit shall cease to be never;  
Never was time it was not;  
End and beginning are dreams.  
Birthless, and deathless and changeless  
Remaineth the spirit forever;  
Death hath not touched it at all,  
Dead though the house of it seems.

With boundless joy, and in faith triumphant, we cry out with Paul, "O death, where is thy sting, O grave, where is thy victory?" Hereafter, we see not death but look steadfastly for His glorious Appearing in us, and for the radiant crown of the life immortal.

## METHOD IN THE STUDY OF RELIGIOUS ETHNOLOGY

By JOHN A. MAYNARD, Bryn Mawr College

The attempt to describe religions different from ours goes back to antiquity. If Herodotus deserves the name of Father of History, he may also be given the title of Father of Religious Ethnology. He had many followers. However it was only in the second half of the nineteenth century that this branch of human learning became a real science, finding and proving its methods, arousing enthusiasms and weeding out to a great extent the dilettantes.<sup>1</sup> It was called at first 'Comparative Religion,' a not altogether happy term which has been superseded by that of 'History of Religions.' We prefer that of 'Religious Ethnology.' The methods of study of this science belong to ethnology more than to history, especially when the field of observations includes, as it should, the religions of lower races. One could easily see by looking over the list of scholars who contribute to the development of religious ethnology that it contains the name of fewer historians than ethnologists.

Naturally, many students of religious ethnology are biblical and theological scholars. A very large proportion of the work of observation and interpretation has been conducted by missionaries and former missionaries. In certain quarters it has been declared that they incur 'the great danger of working in the vast storehouse of the history of religions with a thesis to prove.'<sup>2</sup> It would be equally true that the Unitarian as well as the Catholic, the rationalist as well as the conservative Christian, if he is at all alive, is in danger of a biased point of view on a subject in which he is thoroughly interested. The *Orpheus* of Solomon

<sup>1</sup> For one of the last of these, see the ludicrous testimony at Bishop Brown's trial. *Heresy*, I, II, 76-87.

<sup>2</sup> A. E. Haydon in *Journal of Religion*, 1924, p. 94.

Reinach<sup>3</sup> is not more unbiased, not less dogmatic than its counterpart, the *Christus* edited by Fr. Joseph Huby.<sup>4</sup> After all the most important event in modern history is the spread of nineteenth century industrialism, and with it, by a strange combination, of the Christian religion and of the Christian outlook upon life as they both evolved under European conditions. In the realm of religion and ethics, one cannot escape that fact. One can only like or dislike it, bless God for it or grumble against it or perhaps do either according to time or mood. One may never be altogether unbiased. To be generally fair one needs a constant mental wakefulness.

Should we begin the study of religious ethnology with a definition of religion? Most certainly not if our definition is to be definitive. Yes, if it is to be a working tool. Until we attempt to define it, we all know what religion is. Then defining it becomes an exercise similar to the squaring of the circle. If we have no religion in ourselves, never had any, and earnestly hope never to have any, we probably adopt a detached attitude, and like S. Reinach define religion as 'a sum of scruples which impede the free exercise of our faculties.'<sup>5</sup> It would perhaps be unfair to criticize in this definition the use of the term 'faculties,' rather out of date in modern psychology. It will certainly be quite fair to ask whether a shell makes a snail.

Can we define religion from a sociological point of view? Durkheim tried it, and he still has a strong following. After many years of study he came to the conclusion that 'the phenomena which we call religious are those which consist in obligatory beliefs connected with definite practices relating to objects given in these beliefs.' This definition having been tried and found wanting, a new one was offered by him, 'A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and prac-

<sup>3</sup> *Orpheus, histoire générale des religions*. English translation. New York, Putnam, 1909.

<sup>4</sup> *Christus, manuel d'Histoire des Religions*, fourth edition, Paris, Beauchesne, 1923.

<sup>5</sup> *Orpheus*, p. 3.

tices which unite into one single moral community called a church all those who adhere to them.'

Unhappily this definition has only the appearance of scientific truth. At our universities, freshmen wear green caps, and are impressed with a series of taboos and even of beliefs and myths which are not necessarily religious, at least not any more than Shintoism.

As a matter of fact Durkheim's endeavor was bound to fail. First. Because he attempted to reduce religion to its sociological basis. There is a real value in the classification of sciences made by Auguste Comte, and naturally so well known of Durkheim. It teaches that chemistry is physics *plus* a new element. Physics provides the necessary basis of a scientific study of chemistry, but not its proper methods. The same holds true of the relation of chemistry to biology. Chemistry is of basic importance in biology but does not explain it all. So is religion in connection with sociology. It is sociology *plus*. It is mostly *plus* in the experience of those who know it experimentally, that is to say who know it at all.

Secondly. Students of religious ethnology who favor more or less Durkheim's results and are at least in sympathy with his attitude are the first to declare most emphatically that religion and ethics belong to independent spheres. Do they realize that such a distinction, whether valid or not, is a deathblow to the sociological explanation of religion?

Thirdly. Durkheim's school is altogether too concerned with lower forms of religious life. There is we know a fascination in the study of origins. Mirages fascinate too. We have good reason to think that Durkheim was not always well informed, although he had the best information available to a scholarly European who never spoke with an Australian in his life.

Fourthly. Durkheim and his followers belong to the school of French 'Libre penseurs.' It would be over critical to enquire how they retain the title of free thinkers and are, at the same time, determinists. It will certainly be fair to say that free thinkers are commonly devoid of any sympathy with religion

and treat it as an outworn superstition. In the nature of the case religious dogmatism is an obstacle in the study of religion; as for anti-religious dogmatism it is simply fatal. When it is associated with a sneering attitude it kills understanding of religion and buries it.

A definition of religion should not be static but dynamic. It should integrate possibilities of development in the lowest forms, possibilities of regression in the highest.

Religion is not only a feeling of dependence—not any more than life is hunger, thirst, or desire, or *libido*. We know that life is at a low ebb when these have disappeared. In the same way a feeling of dependence is essential to religion.

It is not all of it. To say that religion is participation in divine Life, which is probably the popular etymology of religion (from *re-ligare*, unite, join), is as unenlightening as saying that the life of our body is our relation with the energy of the Universe. Moreover this definition is too wide since it seems to exclude Buddhism and Jainism.

J. A. Thomson defines Life from the biological point of view in these words. "The characteristic quality, common to plants, animals, and man, which distinguishes them from all other things, is what we call 'life.'" It cannot be *defined in terms of anything else*, but what the concept implies may be illustrated.<sup>6</sup> The learned biologist shows that it is dangerous to speak for instance of the life of crystals, which really belong to a lower stage of development. He adds 'no harm is done perhaps, in speaking of mental, moral, social, and spiritual life.' We may therefore transpose Thomson's definition with due carefulness and say that Religion is a function of spiritual life, a characteristic quality common to the human race, although varying in degree and in form. *It cannot be defined in terms of anything else*, but what the concept implies may be illustrated and described.

This preliminary definition does not assume that religion is true or false, illusory or real, growing or decadent. A wide range of observation is necessary in order to decrease the errors of ob-

<sup>6</sup> Art. *Life and Death (Biological)*. ERE VIII:1. Italics are ours.

servation due to both the prejudices of the student and the special difficulty of the subject.

Above all, we must avoid taking the position consciously or not that Religion is 'what I think about it.' First because religion is not thought only. Secondly because our ego is not the measure of the world, though it may please us to think that it is.

We would also be greatly handicapped in our quest if we took the opposite point of view that 'Religion is what other men believe.' If all mankind speaks, and our ego is not in the receiving mood, which is sympathy, it is quite evident that no valid observation can be registered, interpreted, classified, and coördinated. Data should not only be considered as static, except in a preliminary stage, very guardedly. Buddhism and Jainism can be interpreted in a static manner as atheistic systems. So they were, as taught by their founders. Had they remained so they would have died out just as certainly as the three score or more systems taught by other wandering teachers in sixth century India. They lived because love is stronger than psychology, and led to the deification of men once more. Religious needs can be repressed only for a time. The life of a man on earth is often too short for a complete evolution and a personal realization of religion. He may very well repress it. We have no right to say that it is only in appearance. All we can say without contradiction is that the race lives longer. There is a constant spiritual flow in the human race. It is most uneven. The son of a pious man often saddens his father's heart by unbelief. The son of an unbeliever surprises him by a religious vocation. The student of religion must never forget that the figures he observes are only for the present on the foreground. Space and time are behind them. They only give them reality. They should never be forgotten.

Remembering this background we enumerate as characteristics of religion: first, an opinion concerning a transcendent spiritual power or powers; second, a feeling of *spiritual* dependence toward it or them; third, entering into *spiritual* relations, at cer-

tain times, with this or these persons, either alone or as part of a *spiritual* organization, through *spiritual* acts.

Religion is therefore the *art* of spiritual life. Religious ethnology is the study of the important forms assumed by this art, with its discoveries, its craftsmanship, its commercialization, its decadence, or its renaissance.

As a study it should therefore have a broadening and a purifying, perhaps a disturbing, or rather, let us hope, an inspiring effect on our own artistic possibilities in the field of spiritual life.

Partly for the sake of simplicity, partly for the purpose of arousing these possibilities, we call the transcendent powers gods. When the Power is conceived as One and supreme we call him God. *A priori* neither of these terms implies the reality either of Gods or of God. Indeed they are to some extent for us contradictory terms. The opinion of artists in spiritual life will usually be that refusal to use these terms, which is found sometimes among Free thinkers of a certain type, betrays at least a temporary aberration of spiritual art and entails for the present inability to understand religion with any degree of real intelligence.

It is essential that the student of religious ethnology avoid the common illusion that a certain word may be the Open Sesame of knowledge. For many years animism as set forth by E. B. Tylor was such a word. Then totemism was used by Sir James G. Frazer, Robertson Smith and E. Durkheim. In the field of Babylonian religion the astral theory which goes back to Dupuis but was brought up to date by Stucken had been defended by P. Jensen, H. Winckler, E. Weidner. Philology was heralded as the key to the science of religion by Max Müller, but is now quite bankrupt. In anthropology the panegyptian theory of Elliot Smith, Rivers and Perry is now creating a certain amount of havoc.

The weak point of all these systems is there one sidedness, their lack of universality. Their founders are usually men of great

learning but being human, they are always tempted to magnify the importance of data supporting their theory and to discount or even to explain away the importance of opposing statements.

The opposite point of view is represented by real scholars who believe in the reality of divine revelation, meaning of course the message of the Catholic church. These men represent only a minority. Their work, published in *Anthropos* and in the various *Comptes Rendus des Semaines d'Ethnologie religieuse*, and in various periodicals, is however of the greatest value because it is based largely on observations of missionaries of long experience.

In the nature of the case the hypothesis of divine revelation can neither be absolutely proved or disproved. It may lead to fanaticism, and in that case, inability to observe in religious ethnology. It may just as well lead to remarkable insight if divine revelation be taken to mean a gradual unfolding of an infinite God. The writer has not found that belief in divine revelation so understood, as it is commonly today, interferes with ability to observe, nor necessarily with power to correlate scientific facts. If anything it has helped the observer to be sympathetic, to work with perseverance at difficult languages, and at the understanding of minds still more difficult to read, jealous, suspicious, obstinate, undeveloped from our point of view. This does not mean that we approve the theory of 'primitive revelation.' Such an hypothesis belongs to dogmatics, not to research. We believe that the necessary sympathy can be maintained just as well if this revelation be, at least for the purpose of study, called an echo of the Quest of mankind after God. That may be only a sentiment, but this kind of feeling helps in the appreciation of art and should not be left undeveloped in the understanding of the spiritual art of religion. Whether it be due to Revelation or Discovery, there is 'Religion' in 'religions.' For that reason religious ethnology does not only satisfy curiosity; it has or should have a vital value.

In addition to this necessary preparation of the student, there

are several principles of religious development which should, we think, be clearly emphasized.

*First.* Evolution is not uniform and not essentially progressive.

*Second.* The teaching of religious geniuses is never completely accepted. Commonly it is weakened and even denatured by their followers.

*Third.* When two religious groups come together there is at first in the religious world a clash of ideas resulting in reaction rather than imitation.<sup>7</sup>

*Fourth.* Imitation begins with external and secondary features of religion, leaving off the higher elements.<sup>8</sup>

*Fifth.* Every interpretation of religious phenomena should be based on sound evidence only, either archeological, or literary, or ethnographical. Doubtful evidence has only a secondary, never a basic value.

*Sixth.* Comparison of religious types is valid only as a method of research when social and cultural types are the same.

*Seventh.* If, among various tribes of the *same* cultural level, a certain religious feature found in certain social units is observed in a state of decay among others, and wanting among the rest, there is at least a presumption of universality.

*Eighth.* Universality is an argument for antiquity.

We do not claim that these are laws of universal application. They are working principles, which should not be forgotten, and should at least be tested. We think that they would tend to make the science of religious ethnology more rigid as true science should always be.

A student of the subject may discount many of the conclusions and even of the data found in books where these principles are clearly disregarded. Books are guide books and teachers are guides. We have a right to test them before we follow them.

<sup>7</sup> For an application of this law to panbabylonism, see our article on "The Element of Controversy in the Documents of the Pentateuch," *ATR* VII: 145-151.

<sup>8</sup> We have applied this principle in our study of "Judaism and Mazdayasna," to appear soon in the *Journal of Biblical Literature*.

## "THE FIVE BEST BOOKS"

The object of this annual selection is to furnish the general reader with information about five of the best books in each department of theological learning, published during the preceding year. Where possible, the price has been added for the convenience of intending purchasers.

### Old Testament

*The Genius of Israel.* By C. E. Noyes. Boston: Houghton, 1924. \$5.00.

This is one of the best books on the Old Testament which have appeared in the present generation. It is splendidly written, original, perfectly reliable and not too technical.

*Jeremiah: the Book, the Man, the Prophet.* By George Adam Smith. N. Y.: Doran, 1924. \$3.00.

Written with all the beauty of literary style, spiritual insight, and exegetical accuracy characteristic of their author, these lectures are stimulating and instructive.

*The Cambridge Ancient History. Vol. II, The Egyptian and Hittite Empires to c. 1000 B.C.* Edited by Bury, Cook, and Adcock. N. Y.: Macmillan (Cambridge University Press), 1924. 35/-.

Besides the great mass of background-material for the Old Testament student, this book contains two indispensable chapters on Palestine and Israel.

*The Old Testament and After.* By C. J. G. Montefiore. New York: Macmillan, 1924. \$3.25.

It contains excellent discussions of late Old Testament and Jewish problems.

*Book of Genesis I-XXXIV.* By H. C. D. Lanchester. New York: Macmillan, 1924. \$1.20.

A small though excellent commentary—reliable, convenient, and up-to-date.

SAMUEL A. B. MERCER

### New Testament

*A Critical and Exegetical Commentary on the Epistle to the Hebrews.* By James Moffatt. New York: Charles Scribner's Sons, 1924.

Three years ago the English-speaking student had no adequate material for the study of this most important Epistle. Now with this commentary and Dr. E. F. Scott's introductory treatise he is in an excellent situation.

*Der zweite Korintherbrief.* By Hans Windisch. Göttingen: Vandenhoeck & Ruprecht, 1924.

The tenth edition of the *Meyer* commentary. While nothing can repair the loss that was suffered by the death of Johannes Weiss, to whom this revision was originally entrusted, Dr. Windisch has done an admirable piece of work.

*L'Évangile de Luc.* By Alfred Loisy. Paris: Nourry, 1924.

No special comment is called for, as the author and the voluminous size of the work are sufficiently descriptive.

*Die formgeschichtliche Methode.* By Erich Fascher. Giessen: Töpelmann, 1924.

Strictly speaking, "form history" as a tool in Gospel criticism is of post-war development and is familiar outside of Germany only to specialists. Herr Fascher gives an elaborate summary and critique of the results thus far attained.

*The Ethical Teaching of Jesus.* By E. F. Scott. New York: Macmillan, 1924.

A smaller and more popular work but one that should place the most abused subject in all theology on a proper scientific footing.

BURTON SCOTT EASTON

### Church History

*Paulus von Samosata.* By Friedrich Loofs. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1924, pp. xx + 346.

The venerable Halle historian of doctrine marshals the resources of his learning in the attempt to procure a favorable hear-

ing for the intriguing but much misunderstood and apparently much misrepresented third-century Antiochene heretic, whose "liberal" Christology so remarkably anticipated some of the positions which find favor with our "modernists."

*Eternal Rome.* By Grant Showerman. New Haven: Yale University Press, 1924, 2 vols., illus. \$10.00.

The part that the Church has played in the affairs of the city and people of Rome since the days of Nero justifies the inclusion of this important and delightfully readable work by the Wisconsin classicist among the best of recent contributions to the literature of Church History.

*Early History of the Christian Church*, Vol. III. By Louis Duchesne, tr. by Claude Jenkins. N. Y.: Longmans, 1924, pp. 555. \$6.00.

The long-delayed English translation (by the librarian of Lambeth) of the late Mgr. Duchesne's third volume, covering the fifth century, will be warmly acclaimed by the many who have been charmed with the honesty and characteristic clarity of the earlier volumes. Roman Catholic scholarship has hardly produced another work which has been so cordially received by those on the other side.

*The Quakers in Peace and War.* By Margaret E. Hirst. N. Y.: Doran, 1923, pp. 560. \$6.00.

A painstaking and inspiring historical study of the humanitarian activities of the Society of Friends and of their unique contributions to social justice, peace, and international good will, from the days of George Fox to the present time. Rufus M. Jones has written an introduction to the volume.

*Erasmus: a study of his life, ideals, and place in history.* By Preserved Smith. N. Y.: Harpers, 1923, pp. 479, illus. \$4.00.

Using the considerable amount of new source material recently made available by English and German scholars, this careful and scholarly work is likely to supersede the earlier biographies of Erasmus, and to take rank among the important books dealing with the Revival of Learning. The past year has also given us

another study of the great cosmopolitan humanist, by a Dutchman, Huizinga of Leyden (Scribners, 1924, pp. 276. \$1.50), more modest than Smith, but quite abreast of recent research.

P. V. NORWOOD

### Doctrine

*The Holy Spirit and the Church.* By Charles Gore. N. Y.: Scribners. \$2.25.

Completes his three-volume reconstruction of belief—quite the most notable work of this kind on comprehensive lines within recent years. It reconstructs without sacrificing vital doctrine in the process.

*Christ the Truth: An Essay.* By Wm. Temple. N. Y.: Macmillan. \$2.50.

Sets out "a whole view of the world and life . . . from an avowedly Christian standpoint." Christ is the center, although the subject is approached from the circumference. Style very terse and clear. Thought rich and profound.

*The Resurrection and Other Gospel Narratives; and the Narratives of the Virgin Birth: Two Essays.* By W. Lockton. N. Y.: Longmans. \$1.75.

A defence on critical lines of the traditional doctrines of the Resurrection and of the Virgin Birth. The primary character and value of St. Luke's Gospel is maintained.

*Sacrifice and Priesthood, Jewish and Christian.* By S. C. Gayford. London: Methuen.

The author's contention, skilfully elaborated, is that the Jewish sacrificial system, whatever its derivation, was divinely overruled so as to foreshadow the sacrifice of Christ, which lives on in His heavenly priesthood; and that the Eucharist is the means by which we unite with Him in His heavenly oblation and offer ourselves to God.

*Papers and Addresses at the Priests' Convention,* Philadelphia, April 29-30, 1924. Pub. in the *American Church Monthly*, June, 1924. 50 cents.

A comprehensive and coherent exhibition of the principles and aims of the Anglo-Catholic movement, free from partisan one-sidedness. The best available. FRANCIS J. HALL<sup>1</sup>

<sup>1</sup> EDITOR'S NOTE: We venture to think that if someone else had been asked to name the "Five Best Books" in Doctrine, one title might have been

### Religious Education

*The Curriculum of Religious Education.* By George H. Betts. N. Y.: Abingdon Press, 1924, pp. 535. \$3.00.

Dr. Betts has a gift for making useful books. This one begins with a valuable historical survey which was much needed. It continues into the educational principles underlying a curriculum and concludes with criticisms of existing outlines of religious education. There is academic idealism in Dr. Betts' positions, but one sympathizes with his goals. It is a pity that the new editions of *Christian Nurture* could not have been in his hands instead of the old.

*Creative Teaching.* By J. W. Suter, Jr. N. Y.: Macmillan, 1924, pp. 159. \$1.00.

To be creative in teaching is no small gift. Generally it means discovering one's own message. Mr. Suter's originality in approach to the whole matter of religious teaching will certainly help the inexperienced teacher to make progress towards a message. The size of the book is greatly exceeded by its value.

*The Project Principle in Religious Education.* By Erwin L. Shaver. Chicago: University of Chicago Press, 1924, pp. 375. \$2.75.

Since Dr. Coe's epoch-making treatise on *A Social Theory of Religious Education*, workers in this field have been waiting for someone who would mark out the lines along which a progressive series of coöperative activities might become the organizing principle of a curriculum. If Dr. Shaver has not quite accomplished this, he has nevertheless helped greatly in this book to clear up the meaning and value of "projects" in religious training.

*Character Building in a Democracy.* By Walter S. Athearn. N. Y.: Macmillan, 1924, pp. 163. \$1.75.

The Dean of the School of Religious Education and Social Service in Boston University uses in this brief book the experience of *Christianity and Modernism*, by Francis J. Hall. N. Y.: Gorham, 1924, \$1.25. It is the first comprehensive survey of the antecedents and principles of the Modernist movement in the Episcopal Church, including discussions of the chief issues thereby raised, and written from the traditional standpoint.

ence which his long career in religious education has furnished, and the information supplied by the well-known Inter-church Survey (in which he had charge of the section on religious training). This makes the book valuable to workers, whether or not they agree with Dr. Athearn's positions.

*History of Religious Education in the Episcopal Church to 1835.* By Clifton H. Brewer. New Haven: The Yale University Press, 1924. \$4.00.

A painstaking and scholarly research into the beginnings of religious education in our country. It is a reference book which every student of this subject will need to consult. It reveals the high standards which the beginnings of Episcopacy in this country maintained. One of the most considerable treatises in education published by any of our own clergy in recent years.

LESTER BRADNER

#### History of Religions

*The World's Living Religions.* By R. E. Hume. New York: Scribners, 1924, pp. 308. \$1.75.

*The Religion of the Rig Veda.* By H. D. Griswold. Oxford University Press, 1924, pp. 416.

*Epochs in Buddhist History.* By H. J. Saunders. University of Chicago Press, 1924, pp. 262. \$3.00.

*The Caliphate.* By Sir T. W. Arnold. Oxford University Press, 1924, pp. 224. \$3.50.

*The Traditions of Islam.* By A. Guillaume. Oxford University Press, 1924, pp. 184. \$3.50.

Hume confines himself to the study of living religions and of their literary sources. Within these limits, he has done an excellent piece of work. He attempts to be constructive by a thorough comparison with Christian belief. Griswold studies the Vedic Religion in the "Religious Quest of India." An excellent and very sane piece of work. Clearly, but not at the expense of historical perspective, the author presents the tragic betrayal of the Varuna-faith, a disaster which can be repaired by the tragedy of Calvary. Saunders makes in the "Haskell Lectures" for 1924 a thorough study of Buddhism at various periods and in divers lands. Arnold studies the Caliphate, its development, its

eclipse, its Turkish phase and the present period of transition. A masterly piece of work. Guillaume gives us a very much needed work on the Sunna tradition of Muslim orthodoxy. It is an excellent introduction to the subject, although the bibliography should be fuller and critically arranged as a guide to further studies.

JOHN A. MAYNARD

### Homiletics

*Why I Believe in Religion.* By Charles Reynolds Brown. N. Y.: Macmillan, '24.

These may be called lectures, rather than sermons, but they constitute the best course of religious addresses I have seen during the year. Belief in God, The Person of Christ, The Power of Atonement, The Value of Prayer, The Use of the Bible, The Hope of Future Life,—these themes are treated in a masterly fashion.

*Religion in the Thought of Today.* By Carl S. Patton. N. Y.: Macmillan, '24.

This is another course of lectures, given as Dean Brown's were on The Earl Foundation at Berkeley, California. Strictly speaking, these are lectures and not sermons at all, and yet the five chapters on Evolution, The Old Testament, The New Testament, Present-day Philosophic Thought, and Current Theological Thought, furnish a rich mine for the preacher. They are really remarkable addresses.

*The Wicket Gate, or Plain Bread.* By G. A. Studdert Kennedy. N. Y.: Doran, '24.

This is really a course of eleven sermons on the Lord's Prayer. Studdert Kennedy as a preacher is unique, and these chapters are fairly ablaze with his enkindling way of putting things.

*Cushioned Pews.* By Irving P. Johnson. Chicago: Witness Publishing Co., '24.

"Pulpit editorials," some would call these trenchant talks, or sermonettes, or little homilies, but they are alive with the bril-

liant personality of the author, who is one of the most effective preachers in the American Church.

*What is Your Name?* and *Yale Talks*. Both by Charles Reynolds Brown. New Haven: Yale University Press.

These little sermons, given in chapel at Yale, Harvard, Princeton, Columbia, Cornell, and other famous colleges, are models of short popular presentations of luminous Christian truths.<sup>1</sup>

GEO. CRAIG STEWART

<sup>1</sup> *Best Sermons of 1924*, edited by Joseph Fort Newton (Harcourt Brace), does not live up to its title. Of the twenty sermons included in the volume, three are conspicuously good: "The Mountains of God," by Charles W. Gilkey; "The Sources of Surplus Power," by James Gordon Gilkey; and "The Supreme Loyalty," by Ernest F. Tittle.

*The Finality of Christ*, by the Rev. W. E. Orchard, Minister of King's Weigh House, London, Doran, 1922, did not come to my attention until last Christmas Day when I received it as a gift. It is the one best book of sermons I have read in the past year.

## NOTES, COMMENTS, AND PROBLEMS

*By* BURTON SCOTT EASTON, General Theological Seminary

Probably the most interesting archaeological excavations of 1924 were those carried on in Antioch of Pisidia (Acts 13: 14, etc.) by an expedition sent out by the University of Michigan under the direction of Professor Francis W. Kelsey. As yet no official report has been published, but the accounts carried by the daily press are sufficient to give an excellent view of the work. The site, virtually untouched, lies about a mile from the modern town called Yalovatch at something like a mile above sea level in the midst of a mountainous region. The old city was built on a hill and its upper part lay along the edge of a gorge two hundred feet deep, an excellent situation for defence. As was usual, the plan seems to have been roughly rectangular, divided into four portions by the intersection of two highways that met near the center. One of these ran up the hill and was terminated by a temple to Augustus, directly on the crest; as far as the investigations show, this temple was a particularly fine example of the architecture of the Roman period.

At the crossing of the two highways was a square dedicated to Tiberius, with Latin inscriptions of the time of Domitian, while a number of Latin crosses cut into the stone bear evidence that the square was still in use during the Christian period. As the grade from this square to the temple was steep, at the upper end of the avenue about a dozen steps seventy feet long completed the ascent to the propylæa of the temple. This consisted of the usual three arches, decorated with massive Corinthian columns and elaborate sculptures, and in front of each of the four piers that supported it remains of fountains were found. The base of the temple was solid rock and the upper part was constructed of white marble with Corinthian columns, the frieze consisting of bulls' heads bound together with garlands.

Among the Christian remains were the foundations of two churches, one a Byzantine edifice in the form of a Latin cross and the other a basilica over two hundred feet in length. The nave was 35 feet wide, while aisles on each side made the total width 65 feet. Below the floor of this basilica was found the mosaic flooring of an earlier church, in conventional patterns and laid in yellow, blue, white, red and rose, and under this were several graves and skeletons. A number of Christian inscriptions in Greek were also discovered; one of the latter read: "In the time of the most revered Bishop Optimus [ca. 375], Eidomanus, the Reader, having prayed to God, paid his vow."

Lack of funds has so far prevented the continuance of the work, but it is to be sincerely hoped that this difficulty will be overcome, for the opportunity seems to be unique.

Far less dramatic but in its own way thoroughly interesting is the discovery of an Aramaic graffito of the Maccabean period at Beit Jibrin in Palestine by the expedition of Director W. F. Albright; Mr. W. D. Carroll, Fellow of the American School, being the actual discoverer. The *Bulletin* of the American Schools of Oriental Research for October, 1924, tells the story with the note: "The ductus is extremely interesting, being intermediate between that of the Aramaic papyri of the fifth century B.C., on the one hand, and that of the Hebrew ossuary graffiti on the other. It also stands between the script of 'Araq el-Emir and the Nabataean inscriptions. We have no other Semitic inscriptions in Palestine which can be dated in the second century B.C., a fact which makes our new text doubly interesting." A facsimile and translation will be awaited eagerly.

The latest issue of *Sardis* (Volume VI, Part II, *A Collection of the Texts in Lydian Script*, Leyden, Brill, 1924) is nothing less than a corpus of all the Lydian inscriptions thus far copied; to ensure completeness the fourteen inscriptions given in Part I are repeated and all those found outside of Sardis are included as well, making a total of 51 texts. Professor Littmann, to whom the work was originally entrusted, was unable to complete it and

the volume is issued under the capable editorship of Mr. W. H. Buckler. Despite the discovery of a bilingual—the other language being Aramaic—not much progress has been made as yet in the decipherment, but Lydian appears to be formed on an Indo-Germanic base with much that is curiously akin to Latin. But the presence of a strong Semitic and Hittite admixture naturally complicates the problem exceedingly.

The Egypt Exploration Society is to revive its work at Amarna, by Mr. Newton and Mr. Greenlees.

The Oriental Institute of the University of Chicago presents its initial publications in two extremely handsome quarto volumes, Professor Breasted's *Oriental Forerunners of Byzantine Painting* and Professor D. D. Luckenbill's *The Annals of Sennacherib*.

In the Old Testament field proper the most significant tendency evident at present is the reopening of the questions connected with Deuteronomy; the theory that the Book (or any considerable part of it) was actually the roll which instigated Josiah's reforms is no longer accepted as final. Professor Hölscher's well-known contention that the Book is the result, not the cause, of the centralization of the worship at Jerusalem is now followed by an argument of a very different sort in Dr. A. C. Welch's *The Code of Deuteronomy*. Here it is maintained that Deuteronomy never contemplated the centralization of worship at all, that the familiar phrase "the place which Jehovah will choose" means not any particular place but *any* place. The contrast implied, in other words, is simply between the sanctuaries of Baal and those of Jehovah. Hence the Deuteronomic legislation may be much older than has generally been assumed.

In the New Testament realm the most important publication is Canon B. H. Streeter's *The Four Gospels* (London, Macmillan, 1924). This will be reviewed in a later number and for the present it is enough to observe that in his hands the "Two Document" hypothesis has grown to a "Four Document" hypothesis. The "fourth" document he calls M and assigns to it the Matthean form of Christ's sayings (chiefly) which are paralleled in

Luke but not so closely as to make a common written source plausible. The "third" document he terms L and refers to it the bulk of the non-Markan and non-Q portions of Luke. This latter theory is supported independently by Mr. H. B. Salmon in the *Church Quarterly Review* for October, 1924. Curiously enough neither Canon Streeter nor Mr. Salmon betray any consciousness of the work done by either Bernard or Johannes Weiss along precisely the same lines.

In the *Hibbert Journal* for October, 1924, Dr. Kirsopp Lake publishes a statement of his present position under the title *Jesus*. Primarily it is a reply to Dean Inge's somewhat caustic comments on Dr. Lake's theories (vide *Outspoken Essays*) but it goes beyond the immediate occasion into a development of a doctrine of religion. To this doctrine Dr. Lake gives the name "Experimentalism." Religion can rest on no authority whatever except that of experiment, and so the source of no religious precept can be a matter of any consequence; religion and history may be completely divorced. Dr. Lake thinks it quite possible that the Christianity of the future may be fundamentalistic,—only in this case Christianity will certainly not be the religion of the future.

The second edition of Hennecke's *Neutestamentliche Apokryphen* (Tübingen, Mohr) is being pushed rapidly forward and the first volume is completed. It is virtually a new work, for while it contains only about 100 more pages than the first edition (of 1904), there have been many abbreviations of the original content and far more new matter added than the number of additional pages indicate. To be regretted only is the fact that Dr. M. R. James' *Apocryphal New Testament* was published while the Hennecke revision was in progress, so that neither work had the benefit of using the other. Incidentally, it is strange that Kautzsch's corresponding *Apokryphen und Pseudepigraphen des Alten Testaments* is still unrevised after more than twenty years.

1932 is the fifteenth centenary of the mission of St. Patrick to Ireland, and for a fitting commemoration a Library of the *Monumenta Hiberniæ* is projected, to be published in a continuous

series of uniform volumes. At present the plans are not much advanced beyond the realm of preliminary discussion, but the establishment of a board of directors is in contemplation. Headquarters, very properly, will be established in Ireland.

A full bibliography of the works of the late Dom Paul Cagin will be found in the *Journal of Theological Studies*, xxv, p. 178-183 (1924). For this work Dom Cabrol is responsible.

The success of the *Catholic Encyclopedia* has led to the projection of a fifteen volume encyclopedia to be called *Universal Knowledge*, in which all subjects will be treated from a Roman Catholic standpoint. The Rt. Rev. Thomas Shahan, rector of the Catholic University of Washington, is chairman of the editorial board. It would seem, however, that the advisability of such a plan is open to the most serious question; ultra-denominationalism of this sort does not augur well for the future.

The deaths of Dr. James Lindsay and Dr. W. H. Griffith Thomas have taken place recently. Dr. Lindsay was a copious writer in the field of philosophy of religion, his *Philosophical System of Theistic Idealism* (1917) being probably his most representative work, and he made many contributions to formal apologetics. He was a Scotchman. Dr. Thomas was a clergyman of the Church of England who spent the latter part of his life in the United States. He represented the extreme evangelical school and in recent years allied himself rather closely with the fundamentalist movement. Both he and Dr. Lindsay were associate editors of *Bibliotheca Sacra*.

*Art and Archæology* for January, 1925, contains an admirable appreciation of the life and work of Howard Crosby Butler by E. Baldwin Smith.

## REVIEWS

*A Sumerian Reading-Book.* By C. J. Gadd. New York: Oxford University Press, American Branch, 1924, pp. 197. \$3.00.

This book meets a long-felt want, its object being to present in a single volume, and in a form adapted to the learner, all the materials which he will need in his earlier studies, other than that it is assumed that he will already have some acquaintance with Assyrian. The grammar has been presented in a brief and practical manner. The reading passages cover pages 43 to 175, on the left side being the text in autograph and on the right side the transliteration, translation, and notes. The vocabulary is adequate. It is just what was needed, and is reliably and excellently done.

SAMUEL A. B. MERCER

*Ethics and Some World Problems.* By William McDougall. N. Y.: Putnam, 1924.

As the title indicates, this book is a study of certain approaches to the solution of some modern world problems. Looking at the matter, Professor McDougall finds two types of attitude. He calls them national and universal ethics. The national type of ethics is to be found in the case of the Jews and the Romans in days gone by, and among other places, in the national religions in China and Japan at the present time. The purpose of this type of ethics is to regulate the relation of the individual to the state, and has for its object the welfare of the national group. Universal ethics, on the other hand, as exemplified in the three great religions—Christianity, Buddhism, and Mohammedanism—has to do with the relation of men to each other. These religions override national distinctions and maintain that all men are members of a great brotherhood and should be treated as equals.

For us, his criticism of Christian ethics is of particular interest. The cornerstone of the "Social Gospel" of the Christian Church

during recent years has been the equality of all men in the sight of God. A system of ethics based on this principle and "generally and literally followed," Professor McDougall says, would lead to dire results. His argument in brief is that the barriers between nations would have to be broken down and there would be a tremendous spread of populations of lower culture. Owing to economic pressure, peoples of higher cultures would gradually die out and the races of lower culture would finally dominate the earth. McDougall's fear is not simply that the white race will vanish from the earth; as he says, the true devotee of universal ethics need not be dismayed by the fact that a particular type of physiognomy and color of skin is destined to pass away. The chief trouble would be that everything worth while from a cultural point of view would disappear also.

This being the case, Professor McDougall says, what is needed is a synthesis of national and universal ethics. The synthesis that he offers is not particularly satisfactory. It is largely along political lines—having democracy more avowedly representative and raising very substantially the qualifications for citizenship. He suggests an elaborate social system consisting of three classes of people, graded according to their culture or education, with rules prohibiting intermarriage between the classes except under certain conditions. This system, he says, would in time weed out the poor stock and would insure for the children of the peoples of higher culture a place in the world.

The fallacy in the book lies in McDougall's identification of Christian ethics with the type of ethics that he is pleased to call universal. The Christian has never maintained that the doctrine that all men are equal in God's sight means that all men are equal in the sense of having equal powers. Christianity has never stood for the kind of mathematical equality that the eighteenth century Democrats believed in and which McDougall seems to be talking about. Plato said that the essence of equality is not to treat everybody like everybody else, but to treat unequal things unequally. This is the seed of an organic conception of the

proper relation of men to each other and in some such organic conception may lie the synthesis that McDougall is looking for. Christian ethics has, as a matter of fact, been much more after the organic pattern than after the universal pattern that McDougall arbitrarily fastens on to it. The Christian ideal has always been of this organic sort. Some men are called to be prophets, some teachers, some evangelists. The Catholic emphasis on national churches and the missionary policy today of letting China, Japan, the Negroes, and the rest have an increasing part in determining the character of their own church life suggests that the Church has stood for the same kind of organic relation between national groups. And perhaps through something like guild socialism, which again seems to have had historically a kind of affinity with the Catholic Church, we will find an organic solution of our domestic and industrial problems.

This does not go very far toward providing us with a theoretical synthesis of the two types of ethics any more than McDougall's solution does. And it leaves a lot of the specific problems open. But it does suggest that the Church as an organism whose business it is to interpret the commands of Christ so that they are applied specifically to the problems of each age may even on McDougall's own showing play an important part in the synthesis of the "universal" and the "national" types of ethical theory, and so may help in solving some of these modern world problems which are pressing for solution.

CHARLES L. STREET

*The Proceedings of C. O. P. E. C.* Edited by Rev. Will Reason. N. Y.: Longmans, 1924. \$1.25 net.

The Conference on Christian Politics, Economics and Citizenship, held in Birmingham April 5-12, was one of the outstanding religious events of the year 1924. The basis of the Conference was the conviction "that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of today, that the social ethics of

Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis."

Representatives of all the important Christian bodies in England met together for a week and discussed the application of the principles of Jesus Christ to various problems of present day life. The specific subjects of the Conference were as follows: The Nature of God and His Purpose for the World; Education; The Home; The Relation of the Sexes; Leisure; The Treatment of Crime; International Relations; Christianity and War; Industry and Property; Politics and Citizenship; The Social Function of the Church; Historical Illustrations of the Social Effects of Christianity. The papers and discussions on these several subjects have been published in full in separate volumes. The volume under review is the official summary of these reports, edited by the Reverend Will Reason. It would be unprofitable to attempt to summarize this summary. Anyone who is interested in any one of the specific problems, or who wants to get a cross section of forward looking English opinion on these matters, should read the book.

In the Message of the Conference read by the Bishop of Manchester at the last session, four points were brought out. The Bishop said,

"We have felt the burden of four most urgent needs. We have realized with a fresh intensity the scandal to our civilisation and religion involved in the fact that thousands of our fellow-countrymen are without decent homes, are without work, are without the education that would develop their faculties to the full; and all these crying evils we have seen thrown into prominence against the background of profound anxiety concerning the peace of the world. Alike for those evils and for that anxiety we believe that Jesus Christ offers remedy and redemption. But He offers these through our obedience. He has entrusted His purpose to His Body, the Church; He waits till we are ready to act and suffer in His Name.

"This Conference, therefore, calls upon Christian people to do all in their power to find and apply the remedy for recurrent unemployment, to press vigorously for the launching of efficient Housing Schemes, whether centrally or locally, and to secure an immediate extension of educational facilities,

especially for the unemployed adolescents, whose case is perhaps the most deplorable of all the deplorable features of our social life today.

"Together with effort to remedy these diseases of our life at home, all Christian people must dedicate themselves to the cause of International Peace, seeking to destroy the passions of envy, fear and suspicion that lead to war, and supporting all endeavors to unite the nations in mutual understanding and good-will."

Perhaps the most significant thing about the Conference, more significant even than its resolutions, was its spirit, evidenced both by the reports of the several committees and the discussion on the floor of the convention. On many matters the Conference was substantially of one mind. On many other questions, notably divorce, birth control, and pacifism, different views were represented, and people felt strongly on both sides. But even where it was impossible to come to conclusions sufficiently unanimous to embody in resolutions, there was a mutual forbearance, an absence of dogmatism, and a faith in the power of the Spirit of God working in the hearts of men to bring about a solution, which promises much for the church of the future.

CHARLES L. STREET

*Changing Conceptions in Jewish Education.* By Emanuel Gamoran. N. Y.: Macmillan, 1924, pp. 186.

This brief record of the standards of Jewish education from the time of the renaissance should create a sympathetic understanding of their efforts to make the ideal of learning a *summum bonum*. After an outline of the three main steps through which education among European Jews has passed in the last five centuries, viz., the self-instituted system under Jewish autonomy, the period of civil oppression in Poland and Russia, and the later effort to amalgamate their training with general culture, the author studies the problem of Jewish education in America. In his reconstruction and proposed curriculum he insists upon the socialization of the Jew with other groups. But he also calls for the preservation of Jewish group-life, and the peculiar values of Jewish religious observance. He expects the fruitage of the Jewish contribution to world-culture when the Jew again oc-

cupies Palestine, and is therefore able to develop without conflict his peculiar racial contribution to international welfare.

The curriculum which Gamoran proposes contains, of course, a large measure of religious studies. It is intended, not to replace, but to supplement the public school courses, and calls for extension schools varying from five to seven and a half hours weekly. Such schools exist already, the problem being an effective curriculum for them. The writer, after a careful study of values, furnishes a list capable of gradual adoption.

Noteworthy, and significant for students of other religious curricula, is the exposition of the necessity of teaching religion in close connection with the daily life of the pupil. A luminous picture is drawn of the educational effect of intensive religious observances, and the teaching values of the practice of religion in family life.

In the development of democratic education Dr. Gamoran is not content to have children pass immediately and solely from socialization with the family group to socialization with the total American group, as when the public school is not supplemented by other training. He would add the racial values of the Jewish group simultaneously. "America," he writes, "is not a crucible wherein all are melted to be turned out a one-shaded product."

This problem of supplementary education for well-defined groups is before many Christian minds today as the next step in education. Like them, the author believes in the vital necessity of effective religious training as a support to democratic ideals. Any adequate adjustment of the plan for a national system of religious instruction must regard these values, and Dr. Gamoran's discussion will help.

LESTER BRADNER

*Das Alte Testament im Unterricht.* By Friedrich Niebergall. (Praktisch-Theologische Handbibliothek) Göttingen: Vandenhoeck & Ruprecht, 1923, pp. 120.

The author shows competence in the handling of the critical questions of Old Testament history. There are many American

lesson writers, and perhaps a few teachers, who would be helped in their problems of lesson-construction in the Old Testament field by the skill with which this professor distinguishes between the values in these ancient stories for educational purposes. Some he tags as Jewish and temporary, others as universal and permanent. They will admire his insight as he picks out the features suitable for this age of pupil or that. But few will be impressed by the constant comparison drawn between the German people and the "chosen" nation. On this side of the water we will hardly follow his dictum that there is one moral law for the individual but quite another for nations. When the question is asked whether a statesman's business is to build the Kingdom of the Good or to advance the interests of his country, our teachers will not wish the latter alternative accepted to the exclusion of the former (p. 68).

The most interesting feature of this pamphlet is its revelation, both in the lines and between, of the attitude of a teacher of religion in a university as to the late war, the monarchy, the present outlook of his people, etc. Happily he discards the old idea of *der liebe Gott*. But if the new generation in Germany is to be taught the superior applicability of the Old Testament religion over the New, we may hope it will be a long time before the inner powers which the author attributes to his nation will enable them to carve out new abiding places by force regardless of ancient rights of others, although this procedure seems to be recommended by the author.

LESTER BRADNER

*The Modern Use of the Bible.* By Harry Emerson Fosdick. N. Y.: Macmillan, 1924, pp. 291. \$1.60.

Dr. H. E. Fosdick is without doubt the best known liberal theologian in America today. His popular works on Prayer, on Christian Ethics, his sermons disseminated by radio and newspapers over the length and breadth of the land, have given him an immense and still-increasing influence. Thousands, perhaps

hundreds of thousands, of young persons have discovered new meaning in the religious life—and in the Christian religion—through his works. He is waging and winning their battle, they feel. He is bringing a fresh, vital, questioning, profoundly realistic spirit into theology. Best of all, there is nothing crude and controversial about his mind. Ecclesiastical antagonisms have not embittered his spirit or unbalanced his judgment. He is trusted because he is essentially religious. The test he applies to the inherited Protestant dogmas is a thoroughly religious one. If he challenges a traditional and conservative Biblicism, it is in the name and spirit of the Bible itself—which is first of all a book of religion, not of theology. The great and permanent value of his work, his constructive contribution to modern thought upon religion, lies here; he is really a conservative in the best sense. He seeks to preserve religious values which have been jeopardized by the literalism and exaggerated dogmatism (popularly called the "creedalism") of the past. "Abiding Experiences in Changing Categories," the title of Chapter IV in the present volume, well expresses this.

"The Modern Use of the Bible" is a series of lectures—the Lyman Beecher Lectures on Preaching at Yale, 1924. Perhaps the best in the series is the fifth, on "Miracle and Law." It is a capital example of the conservation of religious values. "A familiar question today is the inquiry, Do you believe in miracles? But too often in asking it the one consideration is neglected on which an intelligent answer must depend: the meaning of miracle." "There have been in the history of human knowledge at least four different connotations of the idea of the miraculous—so different that a man could believe one of them and yet disbelieve the others."

Augustine's view is explained and approved—from God's point of view there are no miracles: "What seems miraculous to us is seemingly the fulfillment of deeper powers and purposes than we have yet fathomed." Unfortunately, the later Church took another road than Augustine's, and miracle was heightened and

given a specific uniqueness that never had been there before." The specific miracles of the Bible are admitted to be difficult of belief and some of them incredible. On the other hand, there are "Many miracles narrated in the Scriptures which I cannot help believing." And he finds that "Wide areas of Biblical miracle rise, not only into credence, but, what is more important, into challenge, calling us in our generation to explore the possibilities of divine resource released in marvellous ways through faithful men."

Here is a book which every minister, theological student, college man and woman interested in religion, and every intelligent Christian in America—orthodox and conservative as well as liberal or modernist—ought to read and ponder. Here is a man writing about religion and the Bible in terms of modern thought who knows both religion and modern thought, and the Bible as well at first hand.

FREDERICK C. GRANT

*Principles of Preaching.* A Textbook, Based on the Inductive Method, for Class Use and for Private Study. By Ozora S. Davis. Chicago: Univ. Chi. Pr., 1924, pp. 17 + 270. \$2.50.

A new kind of textbook in homiletics, following the procedure of a "literary laboratory," and designed to furnish "the raw material for original conclusions." The book is in two parts, I. Sermon Studies, giving eight classic English sermons, by Robertson, Bushnell, Brooks, Beecher, Chalmers, Spurgeon, Newman, and Ainsworth; II. Principles of Preaching.

A "work-sheet" is outlined for Part I, to be used by the student (preferably on 3 by 5 inch cards). This original study, analysis, and criticism is then made the basis of the discussion in Part II. The method is designed to induce original and constructive thinking; only so can positive convictions be formed on the subject, and the student come face to face with the full problem of his task. Much careless preaching comes from a failure to recognize the intricacy and difficulty of the art. That man is a better preacher who knows his task requires arduous study and severe preparation than the one who takes it easily, jotting down

a few rough notes on Saturday morning, and trusting to natural loquacity to help him out twenty-four hours later.

For the formal study of sermon construction, President Davis' book ought to be introduced as a text in every seminary in America.

FREDERICK C. GRANT

*Japanese Civilization.* By Kashio Satomi. N. Y.: Dutton, 1923.

Professor Satomi in the preface to this book says that the harmonization of the civilization of the East with that of the West is one of the most important tasks for the establishment of peace. In the East, especially in Japan, Western civilization is extensively observed by the people, but Westerners have not been equally interested in studying the life and thought of the East. His purpose, therefore, in writing this book is "to make one of the very important aspects of Japanese spiritual civilization accessible to Western readers."

The special subject with which the book deals is the religion of Nichiren and the Japanese National Principles. Nichiren, the founder of the Nichiren Sect of Buddhism, was born in 1222. His father was an intense loyalist. He was opposed to the usurpation of governmental authority by the Kamakura shoguns, which left the Emperor a mere figure-head in his palace at Kyoto. Nichiren, who shared his father's political views, is known as the patriot-priest. Even today the Nichiren Sect is characterized by a strong nationalistic tendency. This explains Professor Satomi's inclusion in his book of a section on the Japanese National Principles, a section which to many readers will prove more interesting than his exposition of the purely religious side of Nichiren's teaching.

It is impossible in a brief review to give any adequate description of the religion of Nichiren. He was profoundly dissatisfied with the Buddhism of his time and determined to found a new sect which would establish righteousness and secure the state. His teachings were based upon the Saddharma Pundarika-sutra, the Sutra of the Lotus of the True Law. For the

ordinary believer all that is required is the repetition of the formula, "Glory to the Sutra of the Lotus of the True Law." It is chanted in loud tones, often by large groups, and accompanied by beating of drums.

The cause and effect of Buddha's enlightenment, it is explained, are innate in these five words of the Sacred Title. If one keeps these five characters, Buddha transfers the fruits of that cause and effect to one in a natural way.

While the requirements for the ordinary worshipper are thus made easy, the doctrines of Nichiren are exceedingly abstruse and difficult. Professor Satomi has endeavored to explain them as simply as possible, but it is doubtful whether even so they will be intelligible to the non-technical reader. Some of the quotations from Nichiren's writings, however, are very simple and practical. For example, "One may make oneself a learned man or scholar, but it is of no avail if one goes to hell." "Hearken! religious faith is simply just like the love of a wife for her husband or a husband's devotion to his wife, or I should say a parent's heart for his or her children or the yearning of a child after its mother."

Professor Satomi has faith in the future of Nichirenism. He says, "It is by no means the religion of the past, but the religion of the future and forever. The past ages were not ready to be Nichirenized . . . but now the world has come to a standstill, so that it must of necessity take a new turn. We offer Nichirenism and the Japanese National Principles as the means to be considered by the nations for the moral reconstruction of the world." Of its relation to other religions he writes, "Nichirenism, in the first place, rejects all other religions on the one hand, but, on the other hand, approves them all, when enlightened and elucidated by Nichirenism." Lest this should seem mere bigotry, it will be well to quote from his final summing up of the ideals of Nichirenism:

"For Nichirenism there is no racial discrimination nor class, but only one discrimination, viz., between those who obey and safeguard the faith and those who do not. It is the universal

religion. Nichirenians find their gratitude in their awakening of the faith. According to Nichiren's instruction they are to share their happiness with all mankind. Those who recognize and believe the Heavenly Task are ruled by these ideas, viz., absolute adoration, gratitude, mutual admiration of the same minds, vow to realize the law, and sacrifice of one's life for the law. They do not discriminate men according to their ranks or occupations or races. Every man is equal before the Heavenly Task, so they admire, respect and thank each other for the practice of the task. Therein lies their real worthiness. They believe they are realizing an ideal human life in the society of one another."

H. ST. GEORGE TUCKER

*Macrobius: or Philosophy, Science, and Letters in the Year 400.* By Thomas Whittaker. N. Y.: Macmillan (Camb. Univ. Pr.), 1923, pp. vi + 101. \$2.00.

Whether Macrobius actually enjoyed the longevity betokened by his name, tradition does not say, for it is notably silent in this respect, and, indeed, in respect to other great men and events of his age. But at least longevity has been the happy fate of his chief works, the *Saturnalia* and the Commentary on *Scipio's Dream* in the *de Respublica* of Cicero. In the Middle Ages, he was an author widely read and familiar in the most diverse literary, religious, and philosophical circles. Chaucer refers to his pleasure in reading this "boke write with lettres olde," in *The Parlement of Foules*. "Macroby" was staple diet in the classical studies of the Renaissance, and provided a liberating influence from the dominant Aristotelianism of the preceding age. Johnson made his *debut* at Pembroke College, Oxford, with an apt citation that proved his modesty to be no sign of ignorance. More recently continental scholarship has paid attention to his work, and it is now fitting that Thomas Whittaker, the author of *The Neo-Platonists*, should revive the study in English. For two reasons: first, the increasing interest in fourth-century culture, represented by the works of Glover, Dill, and others; and beyond that, the widespread enthusiasm for Neo-Platonic studies,

represented by Inge's Gifford Lectures, MacKenna's translation, and Whittaker's own work, now in a second edition.

For Macrobius was a Platonist, and along with other fruitful literary and scientific labors he popularized the Neo-Platonic metaphysics and psychology. He was a popular philosopher, in both senses of the adjective. Unfitted by the nature and bent of his mind for abstruse metaphysical pursuits, he was content to set forth the best that the ancients had thought upon their subject; and he made wise choice of his authorities. At the same time, his racy, conversational style enabled him to hand on this legacy of popular science, literary criticism, and "simplified" Platonism to an age still unborn, and destined to be simpler-minded than his own. "For science and letters," says Whittaker, "the value of the two works of Macrobius to an age that was to dawn long after is not easy to exaggerate." For example, "to the mere persistence, through a few compendia, of the knowledge that the earth is a globe, Europe owed the discovery of the New World" (p. 83).

Whittaker's book gives a good summary and criticism of Macrobius and his surviving works, with an attractive, vivid picture of the intellectual activity of the age. His allegorical interpretation of Apuleius—the *Metamorphoses*, including his story of Cupid and Psyche—is interesting, and not impossibly true. The sympathetic treatment of the solar-myth hypothesis (p. 30) is also interesting, especially in the light afforded by the English school of interpretation of Greek religion. The Origenistic-Augustinian controversy over the origin of the world in time receives contemporary illustration from Comm. II, x, 9 (p. 77): "Philosophy teaches that the world always existed; being framed indeed by a God, but not from a beginning in time"—or may not the phrase, *non ex tempore*, be taken with *paulatim*, in the context, and be understood not as a denial of creation in time but only of a sudden fiat, accomplished all at once?—One ventures to hope that an English edition of Macrobius may appear before long, and I commend this hope to the editors of the *Loeb Library*.

FREDERICK C. GRANT

## BOOKS RECEIVED

(The more important works will be reviewed at length. All books for review should be addressed to the Editorial Office, Gambier.)

### Old Testament and Judaism

*The Authentic Literature of Israel, Freed from the Disarrangements, Expansions and Comments of Early Native Editors.* By Elizabeth Czar-nomska. Part I, From the Exodus to the Exile. N. Y.: Macmillan, '24, pp. xv + 422. \$4.00.

An edition whose chief claim to notice is its simplicity and freedom from notes. It is evidently designed for class-room use.

*The Cambridge Ancient History. Vol. II, The Egyptian and Hittite Empires to 1000 B.C.* Edited by Bury, Cook, and Adcock. New York: Macmil-lan, '24, pp. 751. \$9.00.

This is the second volume in *The Cambridge Ancient History* and is the last word on the Ancient Orient, in a historical way. Besides the Egyptian and Hittite Empires up to 1000 B.C., there are chapters on The Peoples of Europe, Assyria, the Keftians, Philistines and other peoples of the Levant, Syria and Palestine in the light of external evidence, The Rise of Israel, Crete and Mycenæ, The Achæans and the Trojan War, Homer, The Dorians, Hellenic Settlement in Asia Minor, The Western Mediterranean, The Reli-gion and Mythology of the Greeks. S. A. B. M.

*Eucharistêrion: Studien zur Religion und Literatur des Alten und Neuen Testaments.* I. *Zur Rel. u. Lit. d. AT.* '23, pp. 36 + 425; II. *Zur Rel. u. Lit. d. NT.* Göttingen: Vandenhoeck, '23, pp. 240. \$7.20 (\$7.92 bound).

The "thanksgiving" was addressed to Dr. Hermann Gunkel on his sixtieth birthday, May 23, 1922, by his friends and former students. The OT volume, almost twice the size of the NT one, contains studies of the origin of the Joseph-saga, Moses and the Decalogue, the Problem of Suffering, the Cyrus-poems in Isaiah, and the Holy Spirit in the Zarathushtrian Gathas. The NT volume has an essay on the religious-historical background of Jn. 1, stylistic criticism of the Acts, the place of the gospels in general literature, the later Christian apocalyptic, the Johannine narrative style, and a list of H. Gunkel's writings.

*Geschichte Israel's bis auf die griechische Zeit.* By I. Benziger. Berlin: de Gruyter, '24, pp. 148.

Third edition of an excellent summary of the history of Israel to the time of the Diaspora; in the Göschen collection. J. A. M.

*Grammaire de l'hébreu biblique.* By P. Joüon. Rome: Institut Biblique Pontifical, '23, pp. 635. Lire 75.

This excellent grammar is meant for advanced students and is a little less bulky than Bergsträsser's, and less given to hypothetical theorizing. The author had also a good knowledge of cognate languages. His pedagogical method is excellent. The pronunciation and classification of the vowels is the newer one, which we trust will soon replace in our Christian schools the indefensible system introduced a few centuries ago. Professor Joüon's treatment of the syntax is peculiarly good. He gives full indexes. The typographical work is nearly perfect. J. A. M.

*Historical Method in Bible Study.* By A. E. Avey. New York: Scribner, '24, pp. 199. \$1.25.

The author of this book is not a professed specialist, hence his method of approach is, in many ways, thought provoking. After describing the methods of historical criticism he applies them to the Old and to the New Testament. He ends by showing the abiding value of the Bible in religious experience.

J. A. M.

*Die Kleinen Propheten.* Tr. and Expl. by W. Nowack. 3d ed. Göttingen: Vandenhoeck und Ruprecht, '22, pp. 434. \$2.40 (\$2.93 bound).

Vol. IV of the Third Division of the *Göttinger Handkommentar zum AT*. The second edition was published in 1902. For this reason the new edition is in many respects a new book. After a very brief introduction to the Book of the XII Prophets as a whole, each separate writing is given an introduction discussing lucidly the person of the prophet, his book, his theology, his place in religious development, and the literature. Then follows the text, in the author's own translation, and commentary, based on the Hebrew text. It is a volume for the specialist. But more men would become "specialists," sufficiently to read Hebrew, if they knew what was in store for them on that condition in such a book as this.

One particular point of interest is in Joel 3:1 (= 2:28, Engl.), where *nbha* is tr. by "speak in tongues." Joel is dated by Nowack c. 400. Supposing this translation justified, what is the relation of the text to Ac. 2:4, 17? Or is the translation influenced by the story in Ac.?

*The Literary Genius of the Old Testament.* By P. C. Sands. N. Y.: Oxford, '24, pp. 120. \$1.50.

A valuable school text, showing by illustrative examples the various literary types of the OT.

*Parables and Similes of the Rabbis: Agricultural and Pastoral.* By Asher Feldman. N. Y.: Macmillan (Camb. Univ. Pr.), '24, pp. 9 + 290.

A collection, with comment, of the rabbinic parables using imagery from pasture and garden. Its value is not primarily for the exegesis of the NT, though occasionally one finds fairly close parallels. Rather, it illustrates the

whole literary-didactic style of the rabbis. Their speech was not simply flavored, but amply garnished, with references to common sights and customs of country-life. The influence of the OT of course had much to do with it; but then the OT itself was a branch of the same tree: for Talmudic Judaism and the religion, the literary style, the theology of the OT are, after all, generically related.

*Studies of Judaism: Third Series.* By S. Schechter. Philadelphia: Jewish Publication Soc., '24, pp. 7 + 336.

The latest volume of Dr. Schechter's interesting, often vigorous, "Studies" is a *melange* of biographical, literary, historical, and sociological criticism. The titles are: Jewish Saints in Mediæval Germany; 'As Others Saw Him' (a negative criticism of the book); Abraham Geiger; Leopold Zunz; On the Study of the Talmud; The Talmud (a popular introduction); and Notes of Lectures on Jewish Philanthropy. Dr. Schechter's combination of scholarship and literary ability will go far to win for Judaism a fairer hearing among Gentiles—which not only Judaism deserves but Christianity demands, for the just appreciation of its own historical origins and early development.

*Die Urgeschichte und die Patriarchen (Das erste Buch Moses).* 2d ed. By Hermann Gunkel. Göttingen: Vandenhoeck und Ruprecht, '21, pp. 10 + 310. \$1.44 (\$1.68 bound).

Gunkel's *Genesis*, in the *Schriften des ATs.*, is a great book, like his edition in the Göttingen *Handkommentar*, though written on a different scale, in a different style, and for a different purpose. As a popular work, the book sets forth the elementary principles of documentary analysis most clearly, but goes further than this and shows how the Pentateuch arose or was put together, how the sagas or legends of Genesis were compiled, and then translates and discusses the stories one by one. Nor is the permanent value of the stories overlooked. Science and archæology have little to do with religious legends, each keeping to its own sphere. "The dogma of creation (*e.g.*) has other than scientific roots. It is the expression of faith in the absolute power of God over the world."

*Urkundenfälschung in der hellenistisch-jüdischen Literatur.* By Hugo Willrich. Göttingen: Vandenhoeck und Ruprecht, '24, pp. 6 + 100. \$1.34.

A detailed study (*Heft 21* in the *Forschungen z. Rel. u. Lit. d. A. u. NTs.*) of the documents quoted by Josephus, the Books of Maccabees, and other Hellenistic Jewish literature. Ed. Meyer's attempt to make use of the documents, with textual emendations, occasioned Willrich's work, and he concludes that most of them are plainly forgeries, manufactured long *post eventum*. Ep. Aristeas he even dates in the Augustan period—after the fall of the Ptolemies, when the author can look back upon the developed apologetic literature of the Egyptian Jews. II Macc. he dates after the fall of the temple (70 A.D.). Chap. X is an interesting discursus upon Jewish finances in the Hellenistic period. The conclusion is that Jason of Cyrene (and

Josephus) simply read back the conditions of their own time (Jason a contemporary of Philo), *i.e.*, of the Roman period, into the earlier history of Judaism. Evidently, some of our estimates of Jewish history in the last three pre-Christian centuries will have to be revised!

#### New Testament

*Christian Beginnings.* By F. C. Burkitt. London: Univ. of Lond. Pr. (17 Warwick Sq.), '24, pp. 152. 4/6.

Three lectures, chiefly in review of *The Beginnings of Christianity* by K. Lake and F. J. Foakes-Jackson. Dr. Burkitt holds that John the Baptist's preaching was mainly ethical, and added nothing to the Messianic expectation of his times; that "Son of God" is older (in the gospel tradition) than "Son of Man"; that the earliest disciples referred to Christ as *Kyrios* (*vs.* Bousset); that Mark may have lost not only a few concluding verses, but a whole third of the narrative, which once covered the ground of I Acts; that the best criticism of the accuracy of I Acts is the tradition of the Palestinian Jewish Christian body, reflected in Hegesippus, the Talmud, etc.; that the resurrection-appearances of Christ took place at or near Jerusalem, not in Galilee; that the ordinary Alexandrian text of Ac. 15 gives the original wording of the Apostolic Decree more accurately than the Western text. He recognizes, with reluctance, the modern decline in interest in biblical questions. More men are studying the philosophy and psychology of religion, and fewer the exegesis of Scripture, than formerly. The modern view of the Bible has itself something to do with this.

*The Early Printed Editions of the New Testament.* By C. H. Turner. N. Y.: Oxford, '24, pp. 28.

A public lecture at Magdalen College, in June, 1923. In tracing the early history of the printed Greek texts, Turner throws light on the causes for the success of Erasmus' edition—issued not without commercial design, considering the haste with which the volume was prepared, and its actual "capture of the market" before the Complutensian polyglot appeared. One of course remembers the terrific life-and-death economic struggle of those days, between England and Spain; it may not have been pure commercialism in Erasmus and even in Froben, his publisher; there was a dash of patriotism in it, a dash of good sport as well. But whatever the motive, may not this *haste* account for Erasmus' procedure in turning the Vulgate backwards into Greek to supply one or two missing texts? The "original" would turn up sooner or later, when enough MSS had been collated; but that might be too late to beat the Spanish Cardinal! The *textus receptus* of Stephanus was similarly successful, and Professor Turner accounts for it as follows: "With Paris for their emporium, with royal support at their back, with half a century's prestige behind them, the house of Stephanus had an unique opportunity. For nearly three centuries their folio of 1550 dominated the history of Christian scholarship. It was *par excellence* the 'Received' Text of the NT."

*Die Formgeschichtliche Methode: Eine Darstellung und Kritik.* By Erich Fascher. Giessen: Töpelmann, '24, pp. 236.

This is the second *Beiheft* to the *Ztsch. f. d. Ntl. Wiss.*, and expounds a method of research which has become very important in Germany since the war. Briefly, the method aims to get back of the written sources of the gospels to the oral tradition upon which these are based, and to discount, in the process, the personal element (so far as it is determinable) in the redactor—and, if possible, in the writers of his sources. One interesting conclusion is that "Q" was in process of growth, both before and after Mark, and between the dates of Mt. and Lk.! One is reminded of Flinders Petrie's essay at solution of the Synoptic problem—a theory of crystallization or accretion by "blocks."

*Jesu Bergpredigt.* By Paul Fiebig. Göttingen: Vandenhoeck und Ruprecht, '24, pp. 6 + 152 + 82. Gm. 10 (11/60 bound).

"Rabbinic texts for the interpretation of the Sermon on the Mount, translated into German, with the originals, and with explanations and variant readings." Professor Fiebig is specially skilled in the sort of industry required for such a book as this. His earlier *Jüdische Wundergeschichten* and *Alt-jüdische Gleichnisse und die Gleichnisse Jesu* are invaluable collections of material anticipating in method the Strack-Billerbeck commentary. The passages in this volume are all aptly chosen. Fiebig's work is indispensable for the vast majority of NT students, who are unfamiliar with Talmudic Aramaic. For it is simply impossible to master the exegesis of the Synoptic gospels without a thorough knowledge of contemporary and later Jewish beliefs and practices. This book enables the student to become more familiar therewith.

*Jesus: Gesammelte Vorträge.* By Albert Hauck. 3d-4th ed. Leipzig: Hinrichs, '22, pp. 179.

The "collected lectures" cover various phases of our Lord's life and character, the question of his historicity, his relation to St. Paul, Christianity and earthly good, and the origin of the Christ-type in western art. The earliest is dated 1880, the latest 1916. Hauck is best-known as the editor of the 3d ed. of Herzog's *Realenzyklopädie f. Prot. Theol. u. Kirche*—a monumental achievement requiring the gifts of an all-round theologian. These gifts are displayed in a more personal way in the little book before us.

*The Life and Teaching of Jesus According to the First Three Gospels.* By Edw. I. Bosworth. N. Y.: Macmillan, '24, pp. 13 + 424. \$2.50.

The book is an attempt to picture the life of Christ from the point of view of our Lord's *own religious experience*, which the author holds to be "the world's most valuable asset." He assumes the theory of the Messianic secret, and the conception of our Lord's acceptance of his sufferings and death as essential to the denouement of the Messianic career.

*Der neuentdeckte Kommentar des hl. Ephraem zur Apostelgeschichte.* By Aug. Merk. Reprint from *Ztsch. f. Kath. Theol.*, XLVIII (1924), pp. 54.

A useful reprint of an article giving a comprehensive view of Ephraem's commentary on Acts, its text, order, point of view, and main points of exegesis. The Commentary has been preserved in an Armenian translation by the Mechitarists of S. Lazzaro (Venice), and was translated by them into Latin.

*The New Testament and Modern Life.* By S. H. Mellone. London: Lindsey Pr. (5 Essex St., W. C.), '21, pp. 6 + 280. 6/.

A careful study of the NT ethics, from the "Central Thoughts of Jesus" to the "Ethical and Social Teaching of the Apostolic Age," in the light of modern social problems. Tolstoyan literalism misrepresents the teaching of Christ. "The 'demands of Love,' so understood, have the same issue as the pessimistic teachings of Schopenhauer." Western civilization has not 'fallen below' the NT ideal when it only "endeavors to conduct human life on principles which are not suicidal" (as the literal observance of the NT rule of charity, "sell what thou hast and give to the poor," would mean for society). Our Lord had no ethical *system*—that being provided by the OT. "The truth is that Jesus has presented to the world ideal principles which must be reinterpreted from age to age; and in the NT books we see several stages of this reinterpretation actually taking place, as required by the changing conditions of the world." And the great value in Christian ethics is this idealism, setting a goal, variously approached but not yet attained, yet capable of *altering the world itself* through its efforts at attainment.

*The New Testament in Modern Speech.* By the late R. F. Weymouth. 4th ed., Newly Revised by Several Well-known New Testament Scholars. Boston: Pilgrim Pr., '24, pp. 22 + 659.

Weymouth's was one of the earliest (1903) of the now numerous popular translations on the NT, accurately described by its author as "an idiomatic translation into every-day English from the text of the Resultant Greek Testament." The new edition follows the book-titles of the AV, adopts a number of new readings in the text, and reduces the notes by omission of many homiletical comments and grammatical discussions. The idiomatic quality is exemplified, *e.g.*, in Mk. 6:38—'How many loaves have you?' He inquired; 'go and see.' So they found out, and said, 'Five; and a couple of fish.' Or 2 Cor. 5:16—"Therefore for the future we know no one simply as a man." One of the chief values, in addition to the footnotes, is in the paragraph- and section-headings which enable the unfamiliar reader to follow the drift of the argument (*e.g.*, in the epistles) with greater ease.

*Das Selbstbewusstsein Jesu.* By Arthur Reiss. Göttingen: Vandenhoeck und Ruprecht, '21, pp. 64. Gm. 1.50.

This is a study of our Lord's self-consciousness "in the light of the psychology of religion"—not a very promising field, as we remember one or two

American efforts in recent times (e.g., Stanley Hall's work). Nor does the final result of this little work leave one satisfied. The last sentence reads: "Thus the investigation of the self-consciousness of Jesus becomes a basis for exact investigation of God—*exakte Gottesforschung*." This evidently is still in the future! The author holds the usual Holtzmann-Weiss theory of Jesus' Messianic consciousness, and recognizes that consciousness to be *the* miracle of Christianity. He does not doubt the reality of our Lord's foreknowledge, or of his ability to make himself known to at least some of his disciples after his death, as a psychological fact. The Paraclete, in Jn., the author understands to be not the Holy Ghost but the transcendent, super-earthly Christ.

*The Study of the New Testament, 1883 to 1920.* 2d ed. By Cuthbert H. Turner. N. Y.: Oxford, '24, pp. 72. \$1.70.

The second edition of Professor Turner's Inaugural Lecture (delivered October, 1920) as Ireland's Professor of Exegesis at Oxford differs from the first by the addition of 6 pp. of notes, chiefly on Charles' *Revelation*, and conjectural emendations of the text of Mk. and Hebs. The whole lecture will bear rereading. Turner's chief contribution to NT study heretofore has been in the fields of chronology and text; all the more interesting is his discussion of the Synoptic problem (pp. 32-47). The Matthean-Lucan agreements against Mark in Marcan contexts he holds to be the result of textual approximation. Some of his suggested textual emendations are valuable; e.g., the order of Mk. 9:9, 10, 12b, 11, 12a, 13—surely an improvement. On the other hand, the suggestion of *dochais* in Heb. 13:9 (instead of *didachais*) is not so successful.

Fascinating as a survey of the past forty years of NT study, Professor Turner's program promises much for the future. Incidentally, we rejoice to learn that his *Int. Crit. Commentary* on Acts is on the way towards completion.

*Untersuchungen über die Entstehung des Vierten Evangeliums.* By Julius Grill. Tübingen: Mohr, 2 vols. I, '02, pp. 12 + 408; II, '23, pp. 7 + 443; together, Gm. 12.50 (17, bound).

Studies in the Hellenistic background of the Fourth Gospel, not as a theological work, but as a classic of the early Christian religion. The background includes the religious syncretism of the times, and Jn. is looked upon as the "mystery-gospel" of Hellenized, Asia-Minor Christianity. Christ, for example, is "the true Dionysos," giving the wine of life (Jn. 2), who, however, cries upon the cross, "I thirst." He is the supreme Savior-God, who has voluntarily sacrificed himself for his own. There is much of suggestion and value in these studies. They help us to realize the better what the Gospel meant to—at least some of—its first readers.

*Der Zweite Korintherbrief.* 9th ed. By Hans Windisch. Göttingen: Vandenhoeck und Ruprecht, '24, pp. 7 + 436. Gm. 15 (17.20, bound).

The new Meyer Commentary on 2 Cor. was begun by J. Weiss, some time before that lamented scholar died in 1914. The work was then entrusted to Dr. Windisch, who had been one of Weiss' students at Marburg. The book was begun in 1917, completed in 1923, printed in 1924. It is thus an achievement in rapid production, compared with some of the belated commentaries appearing now-a-days. Moreover, it is a huge work, the pages being packed with references, quotations, variant textual readings, examples of earlier exegesis (such as the Meyer series always gives, and some of the I.C.C. volumes). It will take a careful scholar some months to work through the book, page by page—a work immensely worth doing, however. Suffice it to say that Windisch holds the *unity* of the epistle (!), and adduces fresh arguments in support of that thesis. The *Zwischenbrief*, which certainly passed between Ephesus and Corinth some time after 1 Cor., has apparently been lost. Windisch is not alarmed in the least over the effects of his own conservatism, since "even the young readers recognize that exegetical wisdom is no gift of the twentieth century, or of the post-war period!"

#### History; Church History

*L'Ame Religieuse des Russes d'après leurs Récentes Publications.* I, *Sous la Persécution Soviétique*; II, *En Émigration.* By Michael d'Herbiguy. Rome: Pontif. Inst. Orient., '24, pp. 124.

This is the first number in Vol. III of *Orientalia Christiana*. It reports upon contemporary Russian religious and intellectual aspirations, and estimates the data with a view to the reunion of Russian Christianity with the Papacy. L. C. L.

*Christ's Likeness in History and Art.* Compiled by Giovanni E. Meille, with Pref. by Serafino Ricci. N. Y.: Benziger Bros., '24, pp. 10 + 178.

A collection of two hundred illustrations, from the earliest Roman and Genoese works to the latest Italian painters, tracing the history of the conception of Christ in art, and classified by centuries and by countries. It is of value not simply for the study of the history of art, but has also a certain devotional value. And for the study of the genius of Christianity, the history of Christian feeling rather than Christian theology or thought, the book provides material for more than one hour of reflection. For if man's conception of God is the measure of his spiritual development, in general, his conception of Christ, his feeling about Christ, his response (creatively through art, and in other ways) to the ideal of Christ, is surely one measure of his Christian advance.

*The Church of England.* By Arthur C. Headlam. N. Y.: Longmans, '24, pp. 13 + 296. \$3.75.

The primary visitation charge of the Bishop of Gloucester, dealing in a free and frank way with some of the chief problems confronting the Church

of England at the present time—the ministry and authority, doctrine, worship and ceremonial, Prayer Book revision, education, reunion, cathedral reform, etc. P. V. N.

*The Early Correspondence of John of Salisbury.* By Reginald L. Poole. N. Y.: Oxford, pp. 27. 1/6.

An essay in historical interpretation.

*Freedom of the Mind in History.* By Henry O. Taylor. N. Y.: Macmillan, '23, pp. 12 + 297. \$2.25.

The author of *The Mediæval Mind*, as we might know, believes in progress, and he believes in God. History for him is no mechanical process of unfolding institutions and customs out of physical, economic, geographical, and ethnological antecedents. As he confesses in this book, in words worth bringing to the attention of other students of his science, "I do not altogether understand history; I cannot explain much that has taken place. And I feel it safer to assume the constant or occasional participation of unfathomable elements—the animating and inspiring providence of God, the potent waywardness of human genius" (p. 38). In other words, his interpretation of history is spiritual, not mechanical, or "economic." The whole book is a lengthened discourse on that theme.

*History of the Christian Church, From the Earliest Times to A.D. 461.* 7th ed. By F. J. Foakes-Jackson. N. Y.: Doran, '24, pp. 24 + 648, with 3 maps. \$3.00.

The new American edition of Foakes-Jackson's *History* is altered from preceding editions only in the footnotes to the earlier chapters. It is a standard work, as its numerous editions indicate, and it has been in steady process of revision for over thirty years. There is no better concise, popular history of the period.

*The Hymn as Literature.* By Jeremiah Bascom Reeves. N. Y.: Century, '24, pp. 371. \$2.00.

This book sketches the development of hymnody in Western Europe, and offers a kind of canon by which the modern hymn may be appraised as literature. W. P. R.

*Inscriptiones Latinæ Christianæ Veteres.* Ed. by Ernest Diehl. Fasc. 1-3. Berlin: Weidmann, '24, pp. 240. M. 3.75 ea.

The collection is arranged by social classes, and the 1200 and more inscriptions cover the gamut from emperors to slaves and from Roman bishops to Roman deacons. No attempt is made at dating or commentary, though the source and original publication are noted, and sometimes suggested parallel readings. It is an edition which will be indispensable to the student of early Christian archæology.

*Kirchengeschichte*. 2d ed. By Karl Müller. Vol. I, 1st Lfg. Tübingen: Mohr, '24, pp. 12 + 316. M. 7.

The first installment of the new edition of Müller takes us through §30, the Completion of the Ancient Catholic Church (end of 3d cent.). The revision of a book on early Church history appearing in 1892 is no easy task: "Hardly a pair of short sentences or clauses remain as they were," the author says. The German literature of the intervening thirty-two years is well represented; not so well, the English and French. This is not surprising, considering the state of affairs in central Europe since 1914, a whole decade and more. At the same time, the volume is an excellent member of the *Grundriss der Theol. Wissenschaft* series, and keeps up the standard of the older numbers. Incidentally, the names of seven of the original twenty-four editors of the *Grundriss*, all of them famous scholars, are now marked with the symbol †, as deceased. One questions when another such group will be gathered in Germany.

*The Legacy of the Ancient World*. By W. G. de Burgh. N. Y.: Macmillan, '24, pp. 16 + 462. \$6.00.

An introductory volume to the study of ancient civilization for those not already acquainted with the subject. It is a well-rounded presentation, with many quotations from original sources, and good bibliographies and notes. Greek literature and art are somewhat neglected, as these are presented in many of the small volumes now popular; and early Christianity is presented in its formal theological development—a useful procedure for those who already know the NT, but know little else of early Christianity than they learn there. The book is not "popular," like H. G. Wells' *Outline*, nor illustrated, like Breasted's *Ancient Times*. But for studious adult readers, interested in the *cultural continuity* of human history, and in understanding the great flowering-epochs of human genius, we have seen no better book than this.

*Material for the History of Pope Alexander VI, His Relatives and His Time*.

By Peter de Roo. N. Y.: Universal Knowledge Foundation, '24, 5 vols. I, *Family de Borgia*, pp. 45 + 613. II, *From the Cradle to the Throne*, pp. 49 + 475. III, *Pope Alexander VI as a Supreme Pontiff*, pp. 36 + 566. IV, *Pope Alexander VI as a Temporal Prince*, pp. 37 + 570. V, *Alexander VI and the Turks, His Death and Character*, pp. 29 + 398.

A work of immense and painstaking research, too modestly entitled. It aims to rehabilitate with decency the memory of Alexander VI, and incidentally to set the history of Savonarola in a true light. On the basis of an immense collection of original documents, the reports of papal wickedness are claimed to be no more than the slanders and libels of his enemies. Savonarola's resistance to police authority led to his downfall.

*Die Mission und Ausbreitung des Christentums in den Ersten Drei Jahrhunderten.* 4th ed. By Adolf von Harnack. Leipzig: Hinrichs, 2 vols. I, '23, pp. 11 + 528. II, '24, pp. 529-1000, with 11 maps. \$5.90 (\$6.77, bound).

Harnack's *Mission and Expansion* has now become an immense, two-volume book, larger than the English translation of the earlier edition by Dr. Moffatt (the size of which was increased considerably by the translation of all passages in Greek and Latin, as will be remembered). It has been completely revised, and many new pages added, especially in the chapters on Eastern Christianity, and with excursions on the organization of the Church, and the Church in Rome. Thus about 130 pages have been added. Dr. Harnack still maintains his earlier purpose, to set down facts, not hypotheses. Thus "one may see here how extensive is our knowledge of early Christianity if he compares these facts with what we know of any other religion active in the Roman Empire prior to Constantine. We know less of them all, taken together, than we know of Christianity—of Christianity, or, better, of the Christian Church. For I hope," he adds, "that the work may continue to encourage interest in the history of the Church, as contrasted with the dilettanteist and romantic preference for every odd kind of 'Christian' stuff that history offers us." The results of recent research are apparent, e.g., on p. 300 f, where the "Egyptian" Church-order is quoted fully.

*The Outline of History: Being a Plain History of Life and Mankind.* By H. G. Wells. 4th ed., revised and rearranged by the author. N. Y.: Review of Reviews Co., '24, 4 vols., pp. 25 + 1395, ill.

H. G. Wells' *Outline of History* has been long enough before the world to receive all the criticism that were its due. But when all deductions are made, it will probably remain one of the great literary achievements of our time. No other work presents more vividly and "popularly" the vast panorama of universal history as it is viewed by educated men today. No history has been written with stronger conviction of the essential human continuity of it all, or with greater emphasis upon essential human values—"social," as we say, instead of political or mechanical. Wells is an idealist. He hates war. He writes history in such a way that his readers feel the future must be—must be made—better than the past.

*Parish Church Architecture.* By E. Tyrrell-Green. N. Y.: Macmillan (S. P. C. K.), '24, pp. 246. \$3.50.

A volume in the "Historic Monuments of England" series. A valuable and authoritative manual of English church architecture, but not in the least a dry handbook of facts. To the author, Gothic architecture, in its variety and freedom, speaks for ever of the love of God which inspired its creators. He sees recorded in it the devotion and aspiration of men for whom no sacrifice was too great for the glory of Christ and the honor of His Church. "The mediæval builders took with them to the grave their powers, their honors, and their errors, but they have left us their adoration."

*Quellen zur Geschichte des Papsttums und des Römischen Katholizismus.* 4th ed. By Carl Mirbt. Tübingen: Mohr, '24, pp. 32 + 650. Gm. 14.40 (17, bound).

Eight hundred *sources* are given here, from Tacitus and Ignatius to the *Los-vom-Rom* movement and the new German Constitution (1919). Many of the sources are inaccessible elsewhere, and many are to be found only in voluminous works—*e.g.*, the Tridentine decrees, the early history of the Jesuits, many of the papal bulls, and the resolutions of the Holy Office (1599 and later) regarding the treatment of heretics.

*Les rois thaumaturges: étude sur le caractère surnaturel attribué à la puissance royale, particulièrement en France et en Angleterre.* By Marc Bloch. Oxford: Humphrey Milford, '24, pp. 542. F. 30.

An elaborate and highly erudite monograph of curious lore and legend bearing upon the supposed sacred character and miraculous healing powers of kings, and on the ceremonies of "touching" for "king's evil" in France and England. The author is a professor at the University of Strasbourg.

P. V. N.

*Studi Bizantini:* 2d series, *Politica, Storia, Economia.* Ed. by Amedeo Giannini. Naples: Ricciardi, '24, pp. 327, ill. with plates. L. 30.

A collection of twenty-four studies made by the *Istituto per l'Europa Orientale* for the Bucharest Byzantine congress. The subjects range from penal law to architecture. Of theological interest are the following: An early Byzantine hymn on the Nativity, by "Romano il Melode" (G. Cammelli); The Poetry of Theophylact of Bulgaria (S. Mercati); Byzantine and Anti-Byzantine Theology in Italy (A. Palmieri). This is one of the most interesting and most valuable publications of the Institute.

*Christianity and Modernism.* By Francis J. Hall. N. Y.: Gorham, '24, pp. 13 + 174.

Designed as a reply to Dr. Parks' *What is Modernism?* though not formally presented as such, the book surveys briefly the whole course of development lying back of the modernist movement. Its roots are to be found in Protestantism, in biblical criticism, natural science, the study of "comparative religion," and the Critical philosophy. Dr. Hall is a keen thinker, and is not inclined to befog the issue by using inaccurate terms and generalizations. Modernism and Catholicism, both existing within the Church, are sharply distinguished from Liberalism and Fundamentalism in the Protestant denominations. The bishops are cleared of the charge of threatening disciplinary measures in the Dallas Pastoral. The book will do much good, for it states the current issues with admirable clarity.

*Christ the Truth: An Essay.* By William Temple. N. Y.: Macmillan, '24, pp. 15 + 341. \$2.50.

This volume is the sequel—"or rather a companion"—to *Mens Creatrix* (1917). Its aim is to present a Christo-centric metaphysics which will enable educated men to think philosophically about God, Christ, the Holy Spirit, and all the central facts of the Christian religion; and to think, as Christians, about the problems of philosophy. The doctrine of the Incarnation is not viewed as a belief somehow to be adjusted to (or within) a philosophical theory of the universe; it is, rather, the very key to reality, to an intelligent comprehension of the universe as a whole. Working forwards to this position in the first half of the book, the author works backwards from it, through "outer" and "inner" circles, to its verification in Christian experience. No stronger philosophical statement of orthodox Christian doctrine has appeared in this century.

*Eucharistic Doctrine.* By Thos. B. Strong. N. Y.: Oxford, '24, pp. 16. \$20.

A brief, philosophical presentation of the doctrine of the Holy Eucharist as related to the teaching and institution of our Lord and the Jewish religion of his time. Bishop Strong protests against dualism in interpreting the nature and efficacy of the sacrament; against the isolation of one sacrament from the others and treating it as if Christ's presence were *limited* to it; and against the perennial inclination of popular theology to define precisely the mode and extent of Christ's presence in the Eucharist.

*Foundations of Faith. I. Theological.* By W. E. Orchard. N. Y.: Doran, '24.

Dr. Orchard is one who in the present unsettlement of Protestantism is finding his way into a fuller and stronger hold on the Catholic faith, instead of drifting in the "liberal" direction. In this volume he expounds a number of fundamental doctrines, including those of God, Creation, the Fall, Providence and Grace, the problem of evil, and Miracles. F. J. H.

*Modernism and Orthodoxy.* By Reginald S. Moxon. N. Y.: Doran, '24, pp. 223. \$1.60.

"An attempt to reassess the value of the Vincentian Canon in regard to modern tendencies of thought."

*Now I Know: A Primer of Faith.* By John Archibald MacCallum. New York: Macmillan, '24, pp. 164.

The sub-title indicates the general character of the book. It is designed for readers who desire to have in small compass and simple language a conspectus of the principal points of Christian belief, also for young people who are finding difficulty in coördinating their faith with scientific knowledge.

T. B. F.

*The Practical Basis of Christian Belief: An Essay in Reconstruction.* By Percy Gardner. London: Williams and Norgate, '23, pp. xxiv + 288. 12/3.

Surveys the cardinal articles of Christian belief and practice, restating everything with reference to modern emphases on "relativity," religious psychology, comparative religion, and history of early Christianity. Judicious, fair, moderate. M. B. S.

*Problems of Church Unity.* By Walter Lowrie. N. Y.: Longmans, '24, pp. 15 + 328. \$3.00.

Mr. Lowrie is quite at home in the field of early Christian history and archæology. But he does not place primitive organization—or organization of any kind—first among the essentials to Church unity. First come faith and love, and, he would add, hope, as essentials to the restored unity of the Church. It is possible that even a common *ministry* may function in the midst of a variety of organization. Indeed, that happens in more than one church at the present time.

*The Supernatural Jesus.* By Geo. W. McDaniel. N. Y.: Doran, '24, pp. ix + 206. \$1.75.

An examination of the evidence of the New Testament, especially of the four Gospels and St. Paul, to the supernatural personality and character of Jesus Christ, with a summary discussion of the bearing of modern science on the faith of the Bible. P. M. R.

*The Vocation of the Church.* By Joseph Hannay Leckie. N. Y.: Doran, '24, pp. 252. \$1.50.

Dr. Leckie is Assessor in Systematic Theology in New College, Edinburgh. The first part of the volume is concerned with the making of the Ecclesia. The second part discusses the offices of the Church as Prophet, Priest, and Servant of the Kingdom. W. C. D.

#### History of Doctrine

*Augustine and Evolution: A Study in the Saint's de Genesi ad Litteram and de Trinitate.* By Henry Woods. N. Y.: Univ. Knowl. Foundat., '24, pp. 9 + 148.

A defense of St. Augustine against the charge of favoring the modern heresy of evolution.

*A Book of Contemplation, the Which is Called the Cloud of Unknowing, in which a Soul is Oned with God.* Ed. by Evelyn Underhill. 2d ed. London: Watkins, '22, pp. 315. 4/6.

Miss Underhill has edited the text from a British Museum MS. It is one of the earliest of English mystical works, representing, as the editor says, "that great mystic tradition of the Christian Neo-Platonists which

gathered up, remade, and 'salted with Christ's salt' all that was best in the spiritual wisdom of the ancient world." We are immensely indebted not only to the editor, for this and her other works in the field, but to Mr. John M. Watkins, whose editions of mystical writers, beautifully and substantially printed, and inexpensive, places within the reach of all students these great but little-known classics of the inner life.

*The Church and the Ministry in the Early Centuries.* By T. M. Lindsay. N. Y.: Doran, '24, pp. 22 + 398. \$4.00.

The XVIIIth series of Cunningham Lectures, a massive work by the Principal of the Glasgow College of the United Free Church of Scotland. Hence we may expect them to be modern, scholarly, and authoritative.

*DuBose as a Prophet of Unity.* By J. O. F. Murray. N. Y.: Macmillan (S. P. C. K.), '24, pp. 13 + 125. 4/6.

The Master of Selwyn's lectures on the DuBose Foundation at Sewanee in 1922. They present DuBose as a prophet who had a vision of unity, a profound confidence in truth, and a new yet old method—"spiritual psychology." The data for his psychology he found in the Bible, just as the physical scientist finds his data in nature, the ordinary psychologist his data in the observation of contemporary human nature.

*Gnostic Fragments.* Ed. by Ernesto Buonaiuti; tr. by Edith Cowell. London: Williams and Norgate, '24, pp. 114. 3/6.

A brief handbook to the sources at present available for the study of Gnosticism, with quotations from many of them, and general comments. Buonaiuti holds "that Gnosis is not so much a laborious system of cosmological principles as a form of mysticism which claims to point out a path of interior salvation." It would have been an added convenience if the fragments had been numbered for reference. A chapter on "Gnostics and Neo-Platonists" and a translation of a Gnostic hymn from the *Acts of John* conclude the book.

*The Kingdom of God in the Apostolic Writings.* By Alex. M. F. MacInnes. N. Y.: Doran, '24, pp. 256. \$1.60.

An Edinburgh University thesis. The author is familiar with the literature of his subject, and he has an eye to the present situation and the "progress of the Kingdom" for which our times cry out.

*Meister Eckhart.* By Franz Pfeiffer (Leipzig, 1857), tr. by C. de B. Evans. London: Watkins (21 Cecil Ct., Charing Cr. Rd.), '24, pp. 20 + 483. 20/.

Here is a book for which students of mysticism have long been waiting: an English translation of Meister Eckhart's sermons and meditations. The collection is that of Pfeiffer, based upon 45 parchment and paper MSS, and edited with introductory notes and bibliography. There are 104 sermons and "collations" (brief sermons for reading at meals, in the monastery), 19

tractates, 70 "sayings" (and anecdotes), and the *Liber Positionum*. Apparently a number of notes and part of the original preface are omitted; but in more than compensation a number of sermons and tractates have been added—the English edition is vastly more complete than the Jena ed. of Büttner, 1923 (Büttner refers to Pfeiffer's book, I, 208, as *das Resultat rastlosen Sammlerfleisses!*). Students will now turn to the English edition for the best version of the surviving works of Eckhart—who was one of the great creative geniuses of the Middle Ages, whose religious influence swept through more than one century after his own.

*Richard Hooker: A Study of His Theology.* By L. S. Thornton. N. Y.: Macmillan, '24, pp. 128. 4/.

A volume in the new "English Theologians" series (S. P. C. K.). "In spite of serious defects, Hooker offers us . . . a form of institutional religion which contains rich elements of Catholicism." But on three points the author criticizes Hooker: his theories of the Invisible Church, of the Eucharistic Presence, and the relation of Church and State. "A subsequent and fuller revival of Catholicism amongst us has shown two of these theories to be inadequate; whilst the lapse of time has wrought political changes which have rendered the theory of Book VIII obsolete and driven the Church to claim more explicitly and openly the apostolic authority of government which is asserted in Book VII."

*Über Väterzitate bei den Scholastikern.* By P. Minges. Regensburg: Kösel und Pustet, '23, pp. 19. Gm. 50.

A useful list of patristic writings cited by the Schoolmen, indicative of the extent of their patristic learning.

#### Philosophy and Psychology of Religion

*Contributions of Science to Religion.* Ed. by Shailer Mathews. N. Y.: Appleton, '24, pp. 7 + 427. \$3.00.

A well-illustrated and authoritatively written survey of the various fields of science, made in the interests of their bearing upon religion. A man is today out of date who maintains that science and religion are in conflict, as implacable foes. Science is not only not opposed to religion, but the majority of scientists definitely align themselves with the forces of faith. In fact, as Dean Mathews says, "Science justifies the religious life," though there still remains "the personal experiment of faith" for each man to make for himself. This is a splendid book for the college student who is somewhat adrift in his thought of religion; however, its primary value is not apologetic.

*An Examination of William James's Philosophy: A Critical Essay for the General Reader.* By J. E. Turner. Oxford: Basil Blackwell, '19, pp. 6 + 77. 4/6.

Recognizing the limitations of James' philosophy, and its inconsistencies, and the fact that after all James was not a metaphysician, the author main-

tains that James' great service to philosophy was in "effectually destroying the pestilent tradition that philosophy is a specialized culture wholly aloof from the interests and concerns of every-day life. . . . James, once for all, has unlocked the study door and thrown away the key."

*Except ye be Born Again.* By Philip Cabot. N. Y.: Macmillan, '24, pp. 7 + 214. \$1.50.

Mr. Cabot was last year's Ingersoll lecturer on Immortality. His lecture was a brief personal confession, whose hearers—and readers—will welcome this larger testimony written in a similar strain. Many will also remember an article of distinction that appeared in the *Atlantic* some months ago, "The Conversion of a Sinner." The present volume is an amplification of that narrative of the author's own "conversion."

*God and the World.* By Sydney H. Mellone. London: Lindsey Pr., '19, pp. 148. 1/.

Dr. Mellone, who is a versatile writer, and at home in modern science, literature and philosophy, seeks in this work to show the meaning, for a philosophy of theism, of the evolutionary world of life unveiled to modern thought by scientific research.

*Greek Philosophy: An Introduction.* By Margaret E. J. Taylor. N. Y.: Oxford, '24, pp. 143. \$1.00.

The genesis and development of Greek philosophy, from its beginning to the *Ethics* and *Politics* of Aristotle, are carefully traced, and rounded off with four pages on the later developments. The volume is so excellent that we hope another in the same series may expand these later developments and treat Hellenistic philosophy, from Aristotle to the end of the classical period—including, say, the full development of Neo-Platonism and the rise of Christian theology.

*The Idea of the Soul.* By John Laird. N. Y.: Doran, '24, pp. 8 + 192. \$1.25.

A historical, psychological, and metaphysical study of the idea of the soul, ending with a chapter on personal immortality. Although the conception of "soul-substance" must be discarded, and also that of "natural" immortality, immortality itself—i.e., immortality of the true self—is all but certain on ethical grounds. "Souls, if they are worth the making, are also worth the keeping, and the universe would fail in its duty if it did not preserve them." ("Promise" on p. 185 should be *premise*.)

*Immanuel Kants Leben und Philosophie.* By Aug. Messer. Stuttgart: Strecker u. Schröder, '24, pp. 8 + 335. Gm. 4.50 (5.50, bound).

A popular account of Kant's life and philosophy, in honor of the bicentenary, by the Professor of Philosophy at Giessen. He passes over many details in an effort to make Kant's system, and especially Kant himself, understood and appreciated by ordinary readers.

*Personal Idealism and Mysticism.* 3d ed. By Wm. Ralph Inge. N. Y.: Longmans, '24, pp. 16 + 186. \$1.75.

The new edition is a reprint, with a new preface, of the Dean's Paddock Lectures at the General Seminary in 1906. In the preface he states the main object of the book, "to plead for the traditional philosophy of the Catholic Church, which has a basis of rationalism or intellectualism, though it culminates in revelation and mysticism. I defend this older scheme against modern anti-mystical and anti-intellectualist systems. . . . Platonism cannot be torn out of Christianity without destroying it." This is a renewed opportunity, and a refreshing inducement, to reread one of the best of the Paddock series.

*Philosophy and the Christian Experience.* By Wilfrid Richmond. Oxford: Basil Blackwell, '22, pp. 96. 3/.

A philosophical treatment of the difficulties many persons feel with the creed, and "the difficulty concerning personality in God." The solution offered is not only vital to Christian experience, but to all experience. "In all our experience we experience God. His approach to the soul is by every avenue, and in every item, of sensible experience," though supremely through the supremest experiences, as unselfish Love.

*Plotin: Ennéades.* Vol. I. Ed. and tr. by Émile Bréhier. Paris: "Les Belles Lettres" (95 Boul. Raspail), '24, pp. 45 + 135. Fr. 15.

The world-wide revival of interest in Plotinus, comparable to that of the early Renaissance, and, again, that which took place at Cambridge in the 17th century, is one of the most hopeful signs of our times. In addition to the magnificent English translation of Mackenna, Dean Inge's invaluable Gifford Lectures, Whittaker's book, and Dodd's two volumes of selections, a great French edition of the text with parallel translation has begun to appear in the "Collection of the Universities of France." The present volume is the first, and contains Enn. I, Porphyry's Life, and an introduction by the editor treating the life of Plotinus, literary form, style, and text. The text is carefully edited from 14 MSS, with full apparatus, and the translation is clear and smooth. Too high praise cannot be given the external format, the beautiful Greek type, the durable, cream-tinted paper. The workmanship is strictly *de luxe*, and at a remarkable price, within the reach of every student.

*Plotinus on the Nature of the Soul, Being the Fourth Ennead.* Tr. from the Greek by Stephen Mackenna. Boston: Medici Society, '24, pp. 158. 21/.

This is Vol. III of the works of Plotinus now in process of translation by Mr. Mackenna (not the novelist). Vols. I and II have already been reviewed in this journal, and it is sufficient to say that the high standard of the earlier volumes is sustained in this. Vol. II received the gold medal of the Tailteann Games last year, awarded for a work of scholarship. In presenting the award, Mr. W. B. Yeats stated that "no one to our knowledge, within the period fixed, united scholarship to a prose style so austere and

beautiful as that Mr. Mackenna has fashioned for his purpose, a style which at its best recalls the greater masters of English."

The publishers have presented the work in fitting format. A thousand copies have been printed on pure rag paper, bound in gray-blue boards, quarto. Although the volumes are purchasable separately, subscribers receive the set at a much lower price.

The present volume (Enn. IV) is a capital instance of Plotinus' modernness. As just one instance, the problem of memory as related to belief in immortality is as carefully handled by Plotinus as it was by Professor Bosanquet, with not dissimilar conclusions.

*The Problem of Immortality: Studies in Personality and Value.* By Radoslav A. Tsanoff. N. Y.: Macmillan, '24, pp. 8 + 418. \$3.00.

A historical study of belief in immortality, from primitive religion to the *Principle of Individuality and Value* (Bosanquet's first Gifford Lectures), and concluding that the doctrine of the persistence of values requires the survival of individuals—at least of those in whom the values are incarnated. The pages are littered with quotations from the most various sources, proving the author's wide reading. The material for a course of lectures on belief in immortality is almost all here. No doubt some readers will be moved to use the book in such a way. In fact, we wish more clergymen capable of such performances would give lectures on the great doctrines of religion, for the benefit not only of their parishes but of their communities.

*The Psychology of Religion.* By W. B. Selbie. N. Y.: Oxford, '24, pp. 12 + 310. \$4.10.

The volume represents two courses at Oxford to students of theology, and is a "genetic" study of religious psychology. The beginnings of the religious consciousness are studied in their earliest forms. Prayer, Sin and Repentance, Mysticism, and the Hope of Immortality are its highest psychological reaches. The volume concludes with a lecture on "Religion and the New Psychology." This is the first volume in a proposed new series of "Oxford Handbooks of Theology." Other volumes announced are *Introduction to the Study of the NT* (McNeile), *History of Israel* (4 vols., Burney), *Christian Theology* (Headlam), *History of Christian Persecution* (Watson). The series is under the general editorship of the Bishop of Gloucester, Dr. A. C. Headlam. If the level of the present work is maintained, it will prove one of the most valuable series published.

*Über die Religion: Reden an die Gebildeten unter ihren Verächtern.* By Friedrich Schleiermacher. Ed. Rudolf Otto. Göttingen: Vandenhoeck und Ruprecht, '20, pp. 14 + 191 + 46. \$48.

A fine edition of a world-famous and still-important book. Dr. Otto (the author of *Das Heilige*) has given us in his introduction, notes and analysis excellent help for the right understanding of the lectures; and the publishers have added two portraits of Schleiermacher and a reproduction of the

original title page (1799). We have often felt that the English translation—"Addresses to its cultured despisers"—missed half the force of Schleiermacher's title: "Addresses to the educated *among* its despisers!" Not all the mockers were wise, in Schleiermacher's days; and Schleiermacher himself (the translator of Plato!) loved learning too well to identify education and unbelief.

*Ultimate Values in the Light of Contemporary Thought.* By J. S. Mackenzie. N. Y.: Doran, '24, pp. 191. \$1.25.

In Doran's "Library of Philosophy and Religion," edited by Dr. W. Tudor Jones. Dr. Mackenzie delivered these lectures in India and the United States, as a survey of contemporary philosophy. His conclusions are summed up in "Cosmism, or Axiological Idealism"—an Idealism that does not deny the reality of the spatio-temporal system—similar to that of Sir Henry Jones and, in poetic form, Robert Browning. The final chapters, on Value and Ethics, Value and Religion, and Value and Practical Life, give us a forceful and illuminating summary of Dr. Mackenzie's views lying back of his works on ethics, social philosophy, and humanism.

*What is Man?* By J. Arthur Thomson. N. Y.: Putnam, '24, pp. 9 + 331.

A brief summary of human development by one of the foremost of modern biologists. The book ends with the hope that evolution may continue, and a better humanity, organically and socially, appear than the present one, whose past the author has traced carefully and interestingly.

#### History of Religions

*The Divine Songs of Zarathushtra.* Tr. by F. J. Irani. N. Y.: Macmillan, '24, pp. 79.

Following an introduction by Rabindranath Tagore, the 120 "songs" are given in a translation which brings out their permanent religious and devotional value. As Tagore puts it, there is much in them that reminds us of the OT, what he calls "the best ideal of the West, the great truth of fight." There is much in the OT, however—and in the West—that does not remind us of Zarathushtra!

*Lehrbuch der Religionsgeschichte, Begrundet von Chantepie de la Saussaye.* 4th ed., completely rewritten. Ed. by A. Bertholet and E. Lehmann. Tübingen: Mohr, '24, Lfg. 2-3. Rm. 3 ea.

Lfgn. 2 and 3 contain *Bogen* 1-8 and 9-16 of Vol. I in the completed work. No book better deserves preservation in revised form than de la Saussaye's. It is designed as a strictly scientific, objective, descriptive account of the actual religions of mankind (except Judaism and Christianity). It is all that a *Lehrbuch* should be—and nothing else. The student of the philosophy of religion, or of religious psychology, will find little here but materials for his speculation and research. And it would be well if most such students began

with an empirical survey of actual religions. Too much artificial hypothesis and fanciful reconstruction has entered into the study of religion heretofore.

*The Message of Sadhu Sundar Singh: A Study in Mysticism and Practical Religion.* By B. H. Streeter and A. J. Appasamy. N. Y.: Macmillan, '22, pp. 13 + 209. \$1.50.

Sādhu Sundar Singh is one of the unique personalities of modern India, in whom is blended the traditional Hindu enthusiasm for sainthood and the Christian conception of its quality or content. He is in part a product of Protestant Missions—the Bible is for him simply "the Word of God," no more and no less. (The Gita he thinks is a product of the influence of the Gospel of John on Indian thought.) Nevertheless, "Christianity is the fulfillment of Hinduism." One cannot help feeling that the thing the Sādhu stands for is a tremendous promise for the future of Christianity in India: an eastern, Indian Christianity, just as legitimate and in some ways perhaps nearer the heart of Christ than European or American Christianity.

*The Religion of the Rig Veda.* By H. D. Griswold. N. Y.: Oxford, '23, pp. 416.

Most emphatically the best study of Vedic religion ever written: well worthy of its place in the excellent series, "The Religious Quest of India."

J. A. M.

*Studies in Tasawwuf.* By Khaja Khan. Madras: Hogarth Press, 1923, pp. 223.

The author of this book describes the esoteric side of Islam, which may be called a kind of Theosophy, but is more commonly named Sufism. The author is not very critical, but his work is valuable in that it is based on first hand knowledge of South Indian Sufism. We find in it interesting pages on the comforts of Hell, the reality of the future state as a projection of man's thoughts, the constant number of saints in the world. There is a good index of Sufi terms. The author makes a few errors when dealing with Western data. J. A. M.

*The World's Living Religions: An Historical Sketch, with Specific Reference to Their Sacred Scriptures and in Comparison with Christianity.* By R. E. Hume. Rev. ed. N. Y.: Scribners, '24, pp. 10 + 312. \$1.75.

*Multum in parvo*, a handbook for study of History of Religions, and for mission-study. Statements are illustrated by apt quotations from the literatures of the various religions. This popular manual, with collateral reading (especially in the sources), would make an excellent introductory course for a parish group or even a college class. The method is right. "Study the Christian religion, and one other," is the wise counsel of one of our veteran teachers of the History of Religions.

**Ethics and Sociology**

*Christianity and the State.* By S. Parkes Cadman. N. Y.: Macmillan, '24, pp. 11 + 370. \$2.50.

This series of lectures is a study of certain movements in the religious thought of our time with special reference to the Church's relationship to the State and the problem of the Christian's duty to the State in time of war. It is a big book. C. L. S.

*The Control of Parenthood.* Ed. by James Marchant. N. Y.: Putnam, '20, pp. 11 + 222.

Essays by the Bishop of Birmingham, Prof. J. A. Thomson, Dean Inge, Dr. Mary Scharlieb, Dr. Marie C. Stopes, and others, on a subject almost equally as vital to social hygiene in America as in England, but discussed with vastly more frankness there than here. It is useless—and worse—to ignore it, or to abuse those courageous enough to discuss it freely; and it is not fair to Christianity to assume, as many of our outspoken conservatives assume, that the Church's permanent point of view is that of Genesis 1:28. It is a question not primarily theological, or even moral, but social; a question to which science must give the *first* answer, if not the last; and one which as a matter of plain fact is already being answered by hundreds of thousands of families today without regard to principles of religion or theology—thus increasing the unfortunate divorce between the Christian religion and the standards guiding popular conduct.

The boldest, clearest words in this book are the last, by Dr. Stopes.

*Christianity and the Race Problem.* By J. H. Oldham. N. Y.: Doran, '24, pp. 20 + 280. \$2.25.

A study of social problems from the Christian standpoint. The leading subjects are the Legacy of the Past, Racial Antagonism, Inequality, the Ethics of Empire, Immigration, and Inter-marriage.

*Ethics: An Historical Introduction.* By Stephen Ward. N. Y.: Oxford, '24, pp. 96. \$1.00.

The latest volume in the splendid series of "World's Manuals" issued by the Oxford University Press. It is a very brief book, indeed only an "Introduction," but covering the history of ethics from early Greek times down to "current developments." The volume is well illustrated.

*The International Value of Christian Ethics.* By Wm. Younger. London: Holborn Pub. House, '24, pp. 7 + 238. 5/.

A survey of the internationalism of the Bible and of historic Christianity, concluding with an appeal to Britain and America to accept the moral responsibility for establishing a Christian order in international society.

*The Principles of Christian Living.* By Gerald B. Smith. Chicago: Univ. Chi. Pr., '24, pp. 9 + 212. \$2.00.

A new handbook of Christian ethics, in 18 chapters, for use either as a class text or for private reading. The point of view is "social," and the view of Christianity is historical rather than dogmatic or institutional. Right and wrong are not to be determined "by formula" but by analysis of the actual situation, and the author accordingly undertakes to follow the "experimental" method in analyzing the situations that give rise to ethical problems. After such an announcement, many readers will be surprised at the real conservatism of the book. Dr. Smith has no substitute to offer for genuine Christianity. The questions for discussion and bibliographies at the ends of the chapters are most useful.

*The Programme and Working Philosophy of Jesus Christ.* By George Eayrs. London: Epworth Pr., '24, pp. 159. 3/6.

An up-to-date study of our Lord's programme for personal and social life. "When Christ's Programme becomes the general rule of life the world will be transformed."

*Zum Ewigen Frieden: Ein philosophischer Entwurf.* By Immanuel Kant. Ed. by A. Messer. Stuttgart: Strecker und Schröder, '24, pp. 114. Gm. 1.70 (2.50, bound).

An ably edited reprint of one of Kant's important minor works, on a subject that concerns all mankind today, and upon which an increasing number of men are forming settled convictions every day.

#### Education; Religious Education

*Boys and Girls of Other Lands.* By Mary Theodora Whitley. N. Y.: Abingdon, '24, pp. 222. \$1.00.

Professor Whitley of Teachers' College is one of the best-known writers in the field of Religious Education today, and one of the most illuminating. Her book is in form a "geographical reader," well illustrated, with something new and fascinating in each chapter, and makes the best possible preparation for teaching missions and world-citizenship. It is one of the "Abingdon Religious Education Texts" edited by Dr. George H. Betts.

*Creative Teaching.* By John Wallace Suter, Jr. N. Y.: Macmillan, '24, pp. 159. \$1.00.

An original treatment of a well-worn subject by a man of wide experience; adapted as few books are to the comprehension and the practice of inexperienced teachers, and particularly valuable because of its new approach and its devotional spirit. It will prove suggestive to the superintendent or supervisor responsible for the programs at group meetings of teachers. L. B.

*Education and Life.* Ed. by J. A. Dale. Toronto: Oxford Univ. Pr., '24, pp. 8 + 316.

Addresses delivered at the second National Conference on Education and Citizenship held at Toronto in April, 1923. They are of very high order, and consider mainly the relation of education to personal character, which the conference rightly holds to be vital in the building of a great nation. Canada is still only at the beginning of its vast potential development. It is well for Canada that such leaders are at the head, in educational affairs, as those whose papers appear in this volume.

*Ethics for Children: A Guide for Teachers and Parents.* By Ella Lyman Cabot. Boston: Houghton, '10, pp. 25 + 262.

A book designed for public school use, and prepared at the request of the Educational Association of South Dakota. The material—stories, poems, and other material of ethical import—is graded by years, and arranged by months under the general subjects assigned the eight years. Each year has an "ethical center," e.g., (1) Helpfulness; (2) Home Life; (7) Patriotism; (8) Choosing a Calling. They are all interesting subjects, and interesting selections, and are as useful in the home and in the school of religious education as in public school. Additional titles are given for reference. We have never seen a finer collection or one actually more *useful* (we have used it, and know!).

*Liberal Christianity and Religious Education.* By Adelaide T. Case. N. Y.: Macmillan, '24, pp. 8 + 194. \$2.00.

An examination of the objectives in religious education as defined by leading writers, as announced by organizations, and as indicated in present-day curricula, with a view to determining how far these objectives embody the main ideas of liberal Christianity. J. W. S., JR.

*The Mass.* By Jos. A. Dunney. N. Y.: Macmillan, '24, pp. 8 + 375. \$2.50.

This is really a textbook in religious education, setting forth, in 38 chapters, the meaning, teaching, and customs of the Roman Mass, with an abundance of archæological illustrations, and questions at the end of each chapter. We wish we knew a book equally good upon the Holy Communion for our own boys and girls.

*Nervous and Mental Re-education.* By Shepherd I. Franz. N. Y.: Macmillan, '23, pp. 7 + 225. \$2.00.

A manual for those concerned with reëducation of defective children and victims of nervous and mental disorders following the war. The last chapter, on the "Psychotic," is of wider application, and should be read by pastors and chaplains called upon to deal with abnormal minds.

*Safeguarding Children's Nerves.* By James J. Walsh and John A. Foote. Phila.: Lippincott, '24, pp. 9 + 272. \$2.00.

"A Handbook of Mental Health" by two eminent specialists, with an introduction by the Hon. Herbert Hoover, giving just the sort of practical counsel about bringing up children that the pastor will wish the parents in his flock to possess. Especially valuable is the "Mother's Code" quoted on pp. 101 ff. Many parents are in search of just such a book. If parish libraries any longer exist, this book should go on the list in every one of them.

*What Ails Our Youth?* By George A. Coe. N. Y.: Scribners, '24, pp. ix + 97. \$1.25.

One of our most progressive thinkers in religious education undertakes to comment on the significance of the "youth movement" as it appears in our own land today. His observations on colleges and churches may produce uncomfortable feelings in the maintainers of these institutions, but youth itself is likely to find him a friend in need. Whether or not Dr. Coe's enthusiasms have involved him in over-emphasis on debatable points, the questions he raises are most pertinent. L. B.

*Youth and the Bible.* By Muriel A. Streibert. N. Y.: Macmillan, '24, pp. 15 + 251. \$2.25.

Here is a book which faces squarely the difficulties confronting religious teachers today. The Bible, instead of furnishing without labor or effort the simple and unquestionable elements of religious instruction, raises more problems (both in the pupil's mind and in his own) than the ordinary teacher can solve. Writing from a thoroughly modern point of view, Miss Streibert undertakes to solve some of these problems, and thus to set free the real constructive power of the biblical narrative for the upbuilding of spiritual culture in the hearts of modern youth. Distinction is drawn between the various age-groups and their special needs, as well as between various levels of spiritual insight in the biblical writings. Her whole aim and motive is constructive; she has a firm faith in the ultimate triumph of truth; she knows youth well enough to realize that palliation and temporizing are impossible—the problem must be met fairly; and she wishes the young people of today to find all the strength and inspiration their fathers derived from the Book, without the traditional attitude of blind acceptance, an attitude now and for evermore impossible.

#### Homiletic and Devotional

*Benedicite.* By H. L. Hubbard. Milwaukee: Morehouse, '24, pp. 7 + 58. \$1.00.

A beautifully illustrated devotional commentary on the Song of the Three Children, suitable for a gift.

*The Creed: Addresses to Confirmation Candidates.* By E. E. Bryant. N. Y.: Longmans, '24. \$1.25.

A small book and a valuable one. It will prove useful for supplementary instruction of candidates for Confirmation. S. M. G.

*The Fourfold Sacrament: A Book of Devotion.* By J. S. H. Cambridge: Heffer, '24, pp. 124. 2/6 (3/6, bound).

Each day in the month (30 days) has its "fourfold sacrament" of Sonship, Work, Praise, and Communion, with appropriate considerations, the first in prose, the last three of these always in blank verse. Many persons endeavoring to lead the devout life in the midst of much business and distraction will find great help here.

*The Gospel at Corinth.* By Richard Roberts. N. Y.: Macmillan, '24, pp. 173. \$1.75.

A series of seventeen suggestive sermons based upon St. Paul's first Epistle to the Corinthians, preached by the author in Montreal during the fall and winter of 1923-4. They are evangelical in tone, deeply devotional in spirit, and written in a lively literary style. G. C. S.

*The Hardest Part.* By G. A. Studdert Kennedy. N. Y.: Doran, '24, pp. 23 + 195. \$1.50.

A new edition of a book written seven years ago. "Men said this was a crude and cruel book, when it was written, and I replied that it was not as crude or cruel as the war. I would say now that it is mildness itself compared with the cruelty and brutality of a godless peace." Thus the author, "Woodbine Willie," in the preface of this new edition of a book of nine terrible chapters on the one theme, "What is God like?" G. C. S.

*A Little Anthology of the Holy Eucharist.* Compiled by Olive M. Hardy. N. Y.: Macmillan, '24, pp. 160.

A selection of poems, quotations, and longer passages, ancient and modern, relating to the Holy Eucharist, arranged for devotional use. The chapter-headings are: The Institution, Christ Present, The Eucharistic Sacrifice, Intercession, The Approach, Communion, and Thanksgiving. W. J. Sparrow-Simpson has written the introduction. The little book will be a treasure and a companion to many devout persons.

*The New Psychology and the Preacher.* By H. Crichton Miller. N. Y.: Seltzer, '24, pp. 10 + 246. \$2.00.

Dr. Miller has already published books relating to the problems of the teacher and the parent. The present volume is most welcome; for even though we may not accept fully the principles of the psychology of the unconscious, it is interesting to study their application to contemporary problems. In the end, the principles may receive more *practical* justification

than we now anticipate, through the successful solution of those very difficulties. It is a curious, and to many of us a mystifying, fact—but nevertheless a fact—that much of modern religious experience is more of a problem to its subjects than it is a source of strength, buoyancy, confidence, or a manifestation or grace. Why this should be so it is difficult to say. However, the probing researches of the “new” psychology promise a surer answer to this question than any other investigation afoot today. Since this is the chief problem of the present-day preacher, for his message must be addressed to men and women for whom religion itself is a problem, he will do well to inquire what light the New Psychology thus far affords. Nor will he be disappointed. If not the final and encompassing solution of the whole problem, at least many most valuable suggestions are to be found in the book before us.

*Prayer, Its Nature and Practice: An Essay for the Times.* By H. Maynard Smith. Oxford: Blackwell, '18, pp. 4 + 79. 2/.

A brief little book on prayer, intended to clear up some of its difficulties and thus enable more persons to experience its reality.

*Prayer that Prevails.* By Marshall Dawson. N. Y.: Macmillan, '24, pp. 45 + 163. \$2.00.

“A psychological approach to the practice of personal and public prayer,” giving a collection of many useful and suggestive prayers. In effect, it is a kind of manual of devotion for the unchurched—the multitudes who are supposed to be hungering for spiritual life but who never, apparently, think of going to church to look for it. Prayer is here viewed as “the only key to forceful personality.”

*Reality in Bible Reading.* By Frank Ballard. N. Y.: Scribners, '24, pp. 12 + 268. \$2.25.

There is little doubt that the Bible no longer holds the place in public or private reading that once it enjoyed. In the Reformation period, the Bible was literature, news, drama, magazine, cinema, politics, all in one. Today there are a hundred competing interests, of which the Bible is only one. All the more reason then why the Bible should be read intelligibly and interestingly, with explanation if necessary, with clarity always, with feeling, in the Church's public services. Dr. Ballard has gone through the Bible and taken up several hundred texts which can—and ought to be—made clearer. We strongly recommend the book, especially to the younger clergy. It may take courage to follow his suggestions; but when one considers the almost total loss, for religion, for Christianity, for spiritual culture, represented by the ordinary reading of “Lessons” at church (at least for younger worshippers), one does not hesitate to agree that something must be done, and done soon, to give life and reality to that part of the services.

*Some Open Ways to God.* By Walter R. Bowie. N. Y.: Scribners, '24, pp. 10 + 235. \$1.50.

Five chapters by the Rector of Grace Church, New York, on Religious Conviction, the Reality of God, Jesus Christ, The Indwelling Spirit, and Why I Belong to the Church. The point of view is that of the so-called Modernist who believes that "a man can say the Apostles' or the Nicene Creed and rejoice to say it, even though he may frankly be uncertain whether the Virgin Birth was demonstrable fact, or only a reverent and lovely tradition of the early Church." The book is reverent and irenic and even urbane, but it does not flame with conviction. G. C. S.

*The World's Great Religious Poetry.* Ed. by Caroline M. Hill. N. Y.: Macmillan, '24, pp. 39 + 836. \$2.50.

A new edition, at half-price, of a great collection covering the religious poetry of all ages. It is carefully classified, and poems are as a rule in alphabetical order (by author) within each group. It is a book that will grow on one with use. It should lie on the parson's desk, or in the book-trough beside his favorite chair, and be read—a poem or two at a time—every day.

#### Symposia, Series

*Churchmen's Union Pamphlets:* 1. *What is Modernism?* By Percy Gardner. 2. *Modernism and Reconstruction.* By F. E. Powell. 3. *The Modern Movement in the Church of England.* By P. H. Bagenal. 4. *Modernity in Christian Ethics.* By Percy Gardner. London: Churchmen's Union, pp. 15, 16, 24, 21. /4 and /6 ea.

Pamphlets setting forth the aims and principles of the Churchmen's Union, representing the "Modernist" group in the Church of England. They will be very useful in helping to clear up the many popular misunderstandings of the point of view and program of Anglican Modernism.

*The Congress Books.* Nos. 1-52. Milwaukee: Morehouse, '24, pp. 16 to 32 ea. \$.10 ea.

The *Congress Books* were issued in connection with the Second Anglo-Catholic Congress in London, and were designed for circulation as tracts. Many of them are outstanding essays, and as a whole they cover the general field of Christian doctrine in a remarkably fine way. The first one is, "Is there a God?" by A. R. Whitham; the last, "The End of the World" by T. A. Lacey. In between range tracts prepared by some of the best scholars of the English Church. Readers not belonging to the Anglo-Catholic group will find here much that is useful, inspiring, suggestive. Not much is said of rosaries and benediction, but much of repentance, faith, and love.

*Honest Liberty in the Church.* With int. by Charles L. Slattery. N. Y.: Macmillan, '24, pp. 17 + 408. \$2.25.

"A record of the Church Congress in the United States on its fiftieth anniversary, A.D. 1924," is the sub-title. *Honest Liberty* is not so much the subject of discussion as the pervading spirit and intellectual presupposition of the whole gathering the volume represents. The general subjects are "the person of Christ in the thought of today," Christian marriage, auricular confession, the creeds as requisites to Church membership, the Christian approach to the solution of industrial problems, and "how shall the Church deal with Fundamentalism?" The book is valuable as a contribution to the discussion of these subjects at the present time, and proves that—contrary to the feeling of some 'men in the street'—the Church is still 'alive above the shoulders.'

*Papers in Modern Churchmanship: 1. Liberalism in Religion.* By W. R. Inge. 2. *The Nature of Punishment and Forgiveness.* By Douglas White. 3. *What is the Church?* By H. Rashdall. 4. *Criticism and the Old Testament.* By R. H. Kennett. N. Y.: Longmans, '24, pp. 16 ea. \$15 ea.

A series of tracts, edited by the Rev. C. F. Russell, setting forth the doctrinal point of view of liberal churchmen in the Church of England, and issued under the auspices of the Junior Committee of the Churchman's Union for the Advancement of Liberal Religious Thought.

#### Biography and Memoirs

*Autobiography of John Stuart Mill.* Ed. by Jn. J. Coss. N. Y.: Columbia Univ. Pr., '24, pp. 7 + 221. \$2.50.

There are at least three reprints of Mill's *Autobiography* either just appearing or about to appear at various English and American Presses this year. It is a striking tribute to the vitality of the man's mind, the vividness of his style, and the permanent interest of his subject—viz., himself, and 19th century England. Coss' edition offers us the first complete and unaltered text, based upon the original MS in the possession of Columbia University. It is doubtful if a more attractive edition, in typography and format, has ever appeared.

*My Duel with the Vatican: The Autobiography of a Catholic Modernist.* By Alfred Loisy. N. Y.: Dutton, '24, pp. 13 + 357. \$3.00.

Alfred Loisy's account of his own life up to 1908, published in 1913 under the title, *Choses Passées*. It is thus of course only the first part of a complete autobiography. Like Newman's *Apologia*, but not quite like Renan's *Souvenirs*, the book was written as a defense and explanation of his course prior to the great outward turning-point of his life. He reviews the course of his career, from birth and boyhood up to the time of his excommunication.

It thus gives us a vivid and authentic document in the history of Roman Catholic Modernism. The translation, by Richard Wilson Boynton, is well done, clear, and apparently accurate. But *why* was the new edition entitled *My Duel*? It misrepresents both the spirit and the subject of the book. Loisy is not bitter in his attitude (1913) to his former associates and superiors. Indeed, how could he be bitter? His position, in an unreformed and strongly obscurantist body like the Roman Church in France (at least as it is pictured in this book), was an impossible one. "Things Past" would have been a far better title, we venture to think. Title aside, the book is a fascinating and historically significant self-revelation.

*Fern-Ost, Als Gäste Jungchinas.* By Hans and Margarete Driesch. Leipzig: Brockhaus, '25, pp. 314, with 61 ill. and 1 map. Gm. 8.

Shortly after the war, Professor and Mrs. Driesch of Leipzig were invited to spend a year in China, Dr. Driesch as a "guest professor" engaged in lecturing. Their impressions of the Orient, far removed from the political turmoil of Europe, are recorded in this handsomely printed, attractively bound volume. For example, speaking of Chinese education (p. 88): "Like most oriental countries, China possessed the great wisdom of democracy, that only personal accomplishments, above all *knowledge*, should determine a man's social standing."

*The Journal of George Fox.* Revised by Norman Penney. N. Y.: Dutton, '24, pp. 22 + 359. \$.80.

Fox's *Journal* is one of the original documents—and one of the *most* original—in the history of religion, and a storehouse of suggestion for the study of religious psychology. This edition has been prepared by a member of the Society of Friends, who enjoyed access to all available and necessary material. Dr. Rufus M. Jones has contributed an introduction, and William Penn's sketch of Fox's character, from the original preface (1694), is added. The volume is the latest addition to "Everyman's Library," which still continues to provide us, in cheap but readable and durable form, with many of the finest classics in all literature.

*Recollections of a Happy Life.* By Maurice Francis Egan. With an introduction by Henry van Dyke. N. Y.: Doran, '24, pp. 374, ill. \$4.00.

An autobiography which "rivals in desultory charm the *Vanished Poms of Yesterday* and the *Days Before Yesterday* with which Lord Frederic Hamilton captivated the reading public a few years ago." It deserves an honored place, not quite alongside the *Life and Letters* of Walter Hines Page, but on the same shelf. G. C. S.

## Miscellaneous

*Amendments in the Text of the Psalter. . . . Presented to the Convention of 1925.* N. Y.: Macmillan, '24, pp. 63. \$1.00.

The committee has done excellent work, and the proposed Psalter (already approved, in 1922) is quite superior to the one now in the BCP. But one wishes all the more that their work had been thorough, so that then the whole task of revision might not need to come up again for another generation. Be sure it will! It is intolerable that certain verses, certain whole Psalms that are still retained, should remain in a Christian book of worship. The incomparable beauty and truth of spiritual meaning in parts of the Psalter make all the more imperative a further pruning of the text. If the Psalter is only of archaeological interest, let it remain as it is—a second-pre-Christian-century compilation, say; but if it is of real value in Christian worship today, let it be revised—drastically, if necessary—into conformity with the spirit of Christ and the Gospel.

*The Candle of the North: Stories from the Venerable Bede.* By C. M. Duncan-Jones. Milwaukee: Morehouse, '24, pp. 4 + 143. \$1.80.

A beautifully illustrated book, in 30 brief chapters, telling Bede's classic stories of the founding and early growth of Christianity in Britain. It should be in every Church School library.

*Dante and the Orient.* By Herbert Henry Gowen. Reprinted from the *Sewanee Review*, Oct., 1924.

A study of mediæval Jewish and Mohammedan parallels and sources for some of Dante's cosmological speculations. "Of course, the splendor of the *Divina Commedia* is independent of any of its sources. . . . Nevertheless, if one be bent upon exploring sources at all, we must grant that the Orient is as much entitled to a share in Dante as is the more obvious Occident."

*The Desk Kalendar with Lectionary for 1925.* Milwaukee: Morehouse, '24, pp. 31. \$.25.

Reprinted from the *Living Church Annual*, giving in convenient form for desk or lecturn use the "New Lectionary" with alternative lessons.

*The Green Quarterly: An Anglo-Catholic Magazine.* London: Soc. SS. Peter and Paul (Westminster House, Gt. Smith St., S. W. 1). Vol. I, No. 3, July, '24, pp. 137-208. 1/.

A well-printed, well-illustrated, and interesting new journal, ably edited, but without a sign or indication of the editor's identity. Its point of view is Anglo-Catholic, and the present number gives an interesting account of "The Anglican Pilgrimage to the Holy Land."

*The Living Church Annual, 1925.* Milwaukee: Morehouse, '25, pp. 20 + 656. Pap. \$1.00, clo. \$1.25.

The Morehouse Publishing Company annually performs an invaluable service to the Church in preparing this complete, accurate, and inexpensive annual. It gives not only statistics of general institutions and organizations of the American Church, and of the Dioceses, and a clergy-list with addresses; but also a rubricated lectionary, with space for notes, an "Annual Cyclopedia of the Church," and a series of portraits of bishops consecrated during the preceding year. No clergyman, we are sure, fails to procure it as soon as published; vestrymen, officers of organizations, and other lay leaders in the Church ought not to be without it. At least, a copy should be in every church-office in the country.

*Pepin: A Tale of Twelfth Night.* By Evaleen Stein. Boston: Page, '24, pp. 187. \$1.50.

A charming narrative of an old French legend based upon the Knight, the Beggar, and the Christ-Child *motif*. Attractive and useful for nine- to twelve-year-olds; especially suitable as a Christmas gift, since it will probably be read in the week preceding Twelfth Night.

*Whitaker's Cumulative Book List.* Part I (Jan.-Sept., '24). London: Whitaker (12 Warwick Sq.), '24, pp. 164. 7/6.

A new and most useful indexed list of contemporary publications, to be issued in parts, each part (in the year) being larger than the last; at the end of the year a complete annual volume will be issued.





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